

THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

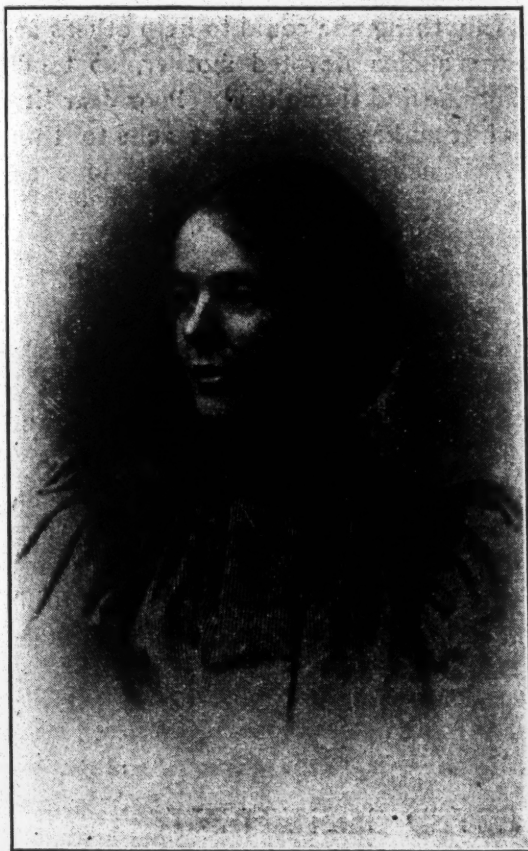
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DECEMBER, 1900.

No. 5

MRS. ELIZABETH GRAHAM SOWASH.

BY MISS ADELLE MCMILLAN, Alexandria, Egypt.



try to tell you a little about her now.

We had spent such a happy vacation in Ramle. So many had remarked that we had had such a pleasant summer. No one had been seriously ill as had been the case for several years past. But just about a week before Mr. and Mrs. Sowash expected to return to their work in Monsourah, Mrs. Sowash was taken ill with a very severe headache. It grew better soon, however, and she thought it only a sick headache such as she had had many times before, but the next day she had a little fever and the following day (Thursday) she was confined to her bed all day; but it was not until Friday morning, when her temperature was higher than it had been the morning before, that we began to feel alarmed lest it should prove to be typhoid fever. Friday night she grew worse, and on Saturday morning arrangements were made and she was taken to the German Deaconess' hospital. She stood the trip very well, even laughing with Mr. Sowash and Dr. Anna Watson on the way and telling them she would surprise them by coming out in a few days. But she grew rapidly worse and on Sabbath morning Mr. Sowash brought us the sad news that she was very low. We still, however, kept hoping and praying that she might be spared. But such was not our Father's will, and Tuesday morning, the 4th

THE News Budget of last month bore to the readers of the Magazine the sad news of the death of Mrs. Elizabeth Graham Sowash. As the Budget had to be sent off the morning after her death the items were necessarily brief, so I will

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of September, about 5 o'clock, He called her to himself. She was delirious all night, not recognizing those who were with her; but a short time before her spirit took its flight, she looked up as if seeing something unseen by those about her and such a beautiful smile came over her face several times and she said, "Yes, yes, yes," and soon after she went to be forever with the Lord.

The funeral was held that afternoon in a little chapel connected with the hospital, several of our missionaries and one from the North Africa mission taking part in the services. We then laid her to rest in a very pretty part of the cemetery near Alexandria.

It was all so sudden and so sad. Even those of us who passed through it found it difficult to realize it. Truly God's ways are not our ways. Who of us would have thought that she could have been spared from her home and three little ones, the eldest of whom was only a little over three years of age? Then too it seemed that her work had but begun.

I suppose that only those of us who have experienced it can realize what the years of study and preparation mean. One feels helpless so long. She and Mr. Sowash were located in Alexandria when they first came to Egypt, and here they spent two years and a half studying the language and at the same time helping what they could with the work. During their stay here they won a very warm place in the hearts of many. Then a year ago this summer they were sent to Monsourah, and the past year had been spent in getting acquainted with the people and getting the work well in hand, and to us it seemed that just now they were

ready to enter into it with their whole hearts. But our Father, who measures not as we do, saw that her work was done and called her to come up higher, and though we cannot understand we find great comfort in the confidence that He doeth all things well.

It was mine to have the privilege of living in their home during two of the years which they spent in Alexandria, and a very happy home it was. She was so like a sister to me. Hers was a beautiful life. She was always cheerful. I do not remember ever having seen her discouraged. She had the admirable faculty of taking things, as they came and apparently not worrying over them. How often I have wondered at her patience in the little trials and difficulties peculiar to eastern life. Then she had such a large heart. She was always ready to do anything she could to help others and she was such a devoted mother, so tender and gentle and thoughtful. Poor dear little ones! It makes one's heart ache to think they will never know a mother's love and care.

Oh! It is lonely without her, but though our hearts are full of sorrow we can look up and praise God for the blessed hope of a glorious resurrection. It is so precious to think that she now sees the Saviour's face and that voice so beautiful here, now far more beautiful joins in singing the praises of him who loved us and washed us from our sins in his own precious blood. May the blessed Saviour make very real to the bereaved ones the fulfillment of his promise, "My grace is sufficient for thee."

SOUTH AMERICA—THE NEGLECTED CONTINENT.

WHAT shall I, what can I, say in a few lines of this great neglected continent?—"Our South American Cousin," as Bishop Taylor calls it. Dr. Grubb says: "For nearly four hundred years Romanism of the most corrupt type has spread its blighting influence over the

vast continent. The true and unfailing harvest of Romanism, *viz*: indifference, sensuality, infidelity and anarchy is being plentifully reaped."

Thank God there are signs of the Spirit moving here, and may the day be not far distant when no more can it be said that there

are some whole republics without a single Protestant missionary! Romish priests are scattered here and there among the aborigines, but to what does their influence amount? They make no objection to the practice of the heathen rites, so long as they are paid for masses, etc.

The apathy and infidel tendencies of the people are due largely to the character of the national church and its dissolute priesthood. The people are tired of papal domination—33,000,000 people under the crushing deadening influence of papal policy.

"The Romish Church here," writes Dr. Grubb, "seems to an outsider to be in so shameful a condition that public delineation is impossible, while a description of the lives of some of the priests would be soiling to the mind to narrate, and too poisonous to read." Is it any wonder that the prophet wrote, "Many shepherds have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness, they have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate because no man layeth it to heart." —Jer. 12:10-11.

Few lands challenge the Christian church with such imperative appeals for help as this neglected continent. Seven million square miles in area—nearly twice the size of Europe—with a population of 37,000,000. South America is divided into fourteen great countries, including representatives of almost every variety of race and language. The red men constitute the main stock of the population; the Spanish and Portuguese element is politically dominant; while Chinese coolies and foreigners from almost every country under heaven are drawn thither by the silver and gold mines of South America.

Let us glance at the republics.

1. *Venezuela*, with an area of 593,943 square miles—more than twice the size of Germany—with a population of 2,200,000, has only one Protestant missionary.

2. *Columbia*, 504,663 square miles—three times as large as Japan—with 4,000,000 peo-

ple, and three mission stations; yet the republic suppressed all Romish seminaries twenty-seven years ago, and for ten years freedom of worship has been sanctioned. "Go ye up and possess the land!"

3. *Ecuador*, lying on the equator has no missionary and never had. 157,000 square miles, with about 2,000,000 people wholly unevangelized as yet. Ecuador is completely in the power of the Pope. *The Bible is declared contraband and not permitted to pass the custom house.* And this is the power and church we are taking to our heart and bosom to call a sister church. Rome is as black and devilish to-day as in the days of the Inquisition: she has not changed and never will. And America will awaken when it is too late, to find a nest of deadly vipers in her bosom. My heart says to-night: "Here am I, Lord; send me!"

4. *Peru*, with 3,000,000 of people and only two mission stations. Native agents of the American Bible Society are helping to spread the Scriptures. The missionaries have had a hard fight with Rome and have been imprisoned, but the tide of civil and religious liberty is rising. Peru is waiting for the Light of Life.

5. *Bolivia*, a republic, modeled after the constitution of the United States, electing a president every four years, 567,360 square miles, with a population of 1,450,000, has no Protestant missionary.

6. *Chili* is occupied by the M. E. church, American Presbyterian and South American Missionary Society. In all there are just 61 missionaries to reach and evangelize 3,300,000.

7. *Argentine and Patagonia* now one republic form the second largest state in South America, with a population of over four million. The salvation army is here, three stations of the Methodist church, and nine workers from the S. A. Missionary Society.

8. *Paraguay*, with an area of 98,000 square miles and a population of 400,000, has an average of one missionary to 80,000 people.

9. *Uruguay*, the smallest of the South American States, is 72,110 square miles, has

a population of 750,000, and but two mission stations and one missionary to 375,000 souls.

10. *Brazil*, which is larger than the whole of the United States, 3,209,878 square miles, has 16,000,000 people, and out of this number 14,000,000 are still unevangelized.

Out of the 37,000,000 of South America, 33,000,000 are yet unreached by the message of salvation.

Among the most neglected of all in South America are the aborigines or South American Indians, 5,000,000 of them, for whom Christ died. They may be divided into five different sections. Of these the Indians of the Amazon have been upon my heart for the past three years. One sentence from the captain of the *Para* steamer upon which I took passage home has burned itself into my heart. It was this: "For two hundred miles up the Amazon there is no missionary of any kind. A million of them unclad, untaught, unevangelized! The gospel is the only power that can lift them

out of their misery. What it has done for others it can do for them." The question is, "Who will take it to them?" says Lucy Guinness. The writer will; who will send me?

A few years ago we might have been excused for leaving South America unreached; the continent was closed to Christian effort; but today the doors are open. The fields are white unto the harvest. Lift up your eyes!

South America with its spiritual needs is laid down at our doors. What are we going to do for it? By the pierced hands of Jesus Christ, by the value of the souls going every day into eternity without salvation, by the blessings God has bestowed upon you, do something definite for this great needy field! Do it now! You cannot go? Then give, collect, interest friends, study South America until you have the heartburn for the 37,000,000 souls there and then go to work for them.—*Missionary Record*.

MISSIONARY MOTIVES.

BY ADA C. MCHENRY.

NOT long ago Lord Salisbury said in a public address: "The army follows the missionary." The innuendo was echoed in America, and for a time, in connection with the trouble in China, a great deal of criticism was directed against the Christian missionary.

It seems almost incredible after the service rendered by missionaries, as pioneers in every step of the world's progress, after the important part they have taken in its civilization, that such criticism should be possible in a Christian country, itself a product of a historic religious movement. The right and the judgment of the American missionaries in entering China were questioned, notwithstanding the fact that they were admitted by the Chinese government under treaties guaranteeing their protection. Materialistic wisdom urged, "Let heathen countries alone in their religious faith and

practices."

What would be thought of the Christian church if it abandoned the principle of missions, the very essence of the teachings of our Saviour? It has not been God's method to leave them alone in ignorance and corruption. It has been truly said, "Fear of bodily harm, or of general massacre, has never caused the Christian missionary movement to halt or falter for a moment in twenty centuries. The church which on any account would refuse to carry the gospel to the furthest corners of the earth, would be unworthy of its faith and would become the scorn of the world. * * * The missionary goes alone, unprotected trusting to the often tardy support of his church, with no other purpose than to carry the knowledge of the true religion, which has been the key of the marvelous advance and present supremacy of Western over Eastern

civilization."

What are the motives, we may ask, which inspire all missionary effort? Above all others the love of loyal subjects to their King and the desire to obey his command, "Go ye into all the world and preach the gospel to every creature;" the enthusiastic devotion of Christian men and women to the divine Saviour, a Saviour who can transform the dreariest toil into kingly service and bless and cheer amid earth's saddest scenes.

In a recent war, the soldiers, though brave and willing, met with one defeat after another, until their nation was filled with grief and apprehension. It was then that a much beloved and trusted general was sent to lead them, and soon the wires were flashing home the tidings of victories won.

The forces of evil against which the missionary contends seem most powerful, the obstacles to the success of his work almost insurmountable, and the strongholds of ignorance and superstition impregnable. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." What heart would be brave enough for the struggle were it not for the great Captain of our salvation? His promise, "Lo, I am with you always," has never failed of fulfilment, and his abiding presence has made the weakest strong. The humblest soldier in the ranks knows that there can be no mistake in God's plans and no earnest effort wasted. One great incentive is the assurance of the ultimate success of the work and the many precious promises given for their encouragement. Even when the conflict rages most fiercely with the eye of faith, they see their Saviour's triumph when "all nations shall come and worship before Him." "He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear."

The soldiers of Islam had ever before

them a vision of future reward, so entrancing that death on the battlefield was even coveted. Perhaps in these busy days the Christian soldier does not reflect as often as he ought on the "recompense of the reward;" but to every one who is engaged in mission work at home or abroad, the joy of reward has begun on earth. The winning of souls to Christ, the making of dark places light, and seeing the transformation wrought in every life brought under the influence of the gospel, is happiness beside which any gratification of worldly ambition sinks into insignificance.

Not long ago there passed from earth a man who had had a brilliant career as a statesman. Unusually gifted and fitted to enjoy all that the world could give, he had known most of its pleasures, but he also knew how bitter were its disappointments. In his desk after his death an unpublished manuscript was found, probably the last thing he had written. It was a most sad retrospect of life, an elaboration in beautiful language of Solomon's "All is Vanity."

Poor Jess in a "Window in Thrums," as she approaches the end of life, looks at the parlor chairs, once so greatly coveted as the Ultima Thule of all her desires, and in her surprise that she should ever have cherished so paltry an aim exclaims, "I kenna how I could ever hae had sic an ambition to hae thae stuffed-bottomed chairs." They are a fitting type of all mere worldly ambition small and great and to all who give these ambitions a place in their hearts, to the exclusion of higher and better things, there will come a time when they will be amazed at their own folly. Time is too short, eternity too long. Jesus has said, "Behold I come quickly and my reward is with me to give to every one according as their work shall be."

There is every motive to impel to mission work. When we think of the perishing millions who have never heard the gospel; of the needs of the missions in the Home and Foreign fields; of the many noble workers in the last few months who have gone to receive the martyr's crown and reward, it

seems as though the question must come home to every professing Christian, "Am I doing all I can to advance Christ's cause on earth, or I am so engrossed with worldly cares and interests that I am tacitly refusing to come to the help of the Lord against the mighty?"

Very often the advocate of missions meets the person who does not believe in foreign missions, who says that our duty and interest lie in work in our country, setting aside the fact that this is usually an excuse for doing no mission work whatever. The folly of the selfish wisdom which says, "Let us enjoy the blessings of our Christian civilization and let her heathen countries alone," is becoming more apparent as the nations of the earth are brought nearer each other. We cannot tell how closely or how remotely any influence, though set in motion on the other side of the globe, may affect our lives.

A few years ago a scourge was heralded as being in Europe and when later it swept over our own country, it is probably not too strong an assertion to make that at that time or in the years succeeding scarcely a home in the land escaped its touch. Was it nothing to us that it had originated many months before in a far distant land among a crowd of pilgrims attending a feast of their god?

Do we think of the doors being opened for mission work, of the opportunities for entering fields hitherto closed? Our Saviour says to us as to his disciples long ago, "Say not ye, there are yet four months and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages and gathereth fruit into life eternal; that both he that soweth and he that reapeth may rejoice together."

THE BIBLE AND FOREIGN MISSIONS.

NOW shall the gospel be preached in this present year of our Lord to the Filipinos? A mighty angel has suddenly opened doors that long barred all entrance to that group of islands, and whosoever will may enter in and tell the "old, old story," which Christian nations know and love. It is no easy thing for missionary boards to establish themselves in a new country. Apart from all questions about funds, and the demands of work already painfully restricted, it is no small task to transplant Christian institutions—churches, schools, hospitals—and make permanent arrangements for the life and growth of a new religion among unbelievers, Mohammedans, pagans. Serious questions arise also about comity and denominational interference, even if 1,200 islands and eight or ten millions of people are accessible. No wonder if there is hesitancy and delay on the part of missionary boards seeking to learn the duty of the hour. Lord, what wilt thou have me to do?

Fortunately, the Bible societies have spe-

cial fitness for such a work. They go as representatives of Christendom, with no denominational badge, bearing the royal banner of the cross. They go lightly equipped, like the shepherd boy with his sling and a few stones gathered from the bed of the brook. They are heralds, proclaiming the kingdom as at hand. Permanent institutions are to follow.

With wise forethought the British and Foreign Bible Society has long been making preparations for this very hour. It has had stores of Spanish Scriptures waiting at Singapore ready to be sent to the Philippines whenever the opposition of priests and friars should become of no effect. For the Spanish-speaking people in the north, and for the Malay population in the south, the entire Bible is accessible in print. Seven thousand copies of the Gospels and Acts in Pangasinan were printed ten years ago in anticipation of this opening. The Gospels of Mark and Luke in Tagalog, which is said to be spoken by a million and a half of people, are ready for any who may want them.

The Gospel of Luke in Bicol has been printed. A version in Ilocano is undergoing revision. No one dreamed that the sale of these books would begin under the flag of the United States, but we have reason to bless God for the promptness with which the movement has been directed, and for the welcome which the offer of the Bible has received. As has happened in other lands, the circulation of the Scriptures represents the first gun in the impending conflict for the overthrow of paganism, superstition, and unbelief.

As ordinarily presented to popular thought today, missionary work is regarded as threefold—evangelistic, educational, and remedial—as symbolized by the pulpit, the school, and the hospital. Bible work does not stand out as a distinct department; and this may be, first, because much of it is done in the seclusion of the translator's home; and then, because so far as the work of printing, transportation, and circulation is mechanical, it is readily comprehended in the accounts of "the press." Nevertheless it must not be overlooked that Bible work is an essential factor in all missionary progress. If it were worth while, pages might be filled with testimony putting this matter beyond all question. The American Board itself was chartered and now exists for the purpose of propagating the gospel in heathen lands "by supporting missionaries and *diffusing a knowledge of the Holy Scriptures*." So with the Missionary Society of the Methodist Episcopal Church, which was organized as a Bible and missionary society. Dr. Alexander McLaren says: "The work of the Bible Society is the necessary supplement of all our missionary work. 'What God hath joined together, let not man put asunder;' but if we had set before us the alternative—which thank God we have not—a missionary without a Bible, or a Bible without a missionary, I say 'Give me the Bible, and we will do without the missionary.'" The superintendent of the Beirut press writes: "One and all feel that without the Bible Society and the printed word which it supplies, missionary effort would not only be greatly hindered, but must often prove a

failure."

The missionary taking his message to nominally Christian lands finds it to be his first duty to open the book of holy writ and give the people the sense of it, and cause them to understand the reading. He goes to the Philippines, and learns that under Roman Catholic tutelage the Bible has for centuries been a forbidden book, not to be tolerated even with a Madrid imprint. No bishop there has ever described the Bible as "a treasure which ought to be found in every family," daily consulted and obeyed. But when a Protestant missionary starts for that new field, his first question is, What equipment of Scripture—English, Spanish, Chinese, Malay, Pangasinan, Tagalog—can be supplied without delay. Afterwards every mission will need to have a picked scholar to bear some part in translating the book into other dialects, until provision is made for every man in some form of speech which he can understand. So it has been in all the fields covered by the churches which antedated the Reformation. The old, archaic antiquated version must be supplemented by Scriptures in the languages of the nineteenth century.

Much more is this true in non-Christian lands. Long before China opened even five ports to Western civilization, far-seeing men outside the walls, were struggling with its difficult language and getting a version of the Bible ready for the people. While yet Japan refused to let a foreigner land upon its shores, Gutzlaff and Wells Williams were picking up Japanese words from shipwrecked sailors and without lexicon or grammar were preparing one and another Gospel for the Japanese. The entrance of American missionaries into the Hawaiian Island brought the Christianity of the nineteenth century into contact with ignorance and barbarism, one result of the contact being that the people were supplied with letters and the entire Bible in their own tongue, and the nation became Christian.

So everywhere the demand has been felt, and in large measure has been met. The translators have been many and of various gifts; some of them, like Dr. Van Dyck and

Bishop Schereschewsky, with special endowments which give them rank among the learned men of the earth; some of them, like Hiram Bingham, working under peculiar limitations of physical infirmity, have been spared to see the entire Bible issued under their supervision; some of them have worked in a quiet way in connection with committees, and have been unknown to fame; much, doubtless, has been done that was crude; much that is fragmentary; some versions in moribund languages will not be permanent; others, not to say all, will need revision as language is better understood and the foreign translator gives place to the native; but the work already done in this century is immense and touches upon a large part of the inhabited world.

"The Lord gave the word; great was the company of those that published it." So we close the century with a list not far from four hundred languages, and dialects in which some part of the Scriptures has been printed since the Bible Society era began, only one-tenth of which had previously been enriched with the inspired word. Their participation in the circulation of the printed Scriptures entitles the Bible societies to full rank with other missionary bodies. This is indeed often overlooked, and some go so far as to classify them with "book-publishing societies." But, unlike the publishers, their work looks for no return of profits; and they do not even invest in property for future use, or aim to acquire institutions—academies, chapels, hospitals, and the like; their work is done day by day, and having dropped the seed into the furrow, the sower passes on to the other fields. This annual output of the Holy Scriptures is on an immense scale and involves a corresponding expenditure. The entire circulation reported by the American Bible Society in 1898 was 1,362,273 copies, of which number 740,138 were distributed in foreign lands. The aggregate circulation of the British and Foreign Bible Society from the beginning exceeds 155,000,000, and much more than one half of this has been in languages spoken outside of the United Kingdom. First and last that Society has issued more than 3,-

300,000 copies in the Tamil tongue and 1,800,000 in Bengali. In 1897 the three Bible societies of the United States and Great Britain distributed in China more than one million and a quarter of volumes of the Scriptures.

Moreover they who carry these books for the service of the Lord are a great host. Last year the American Bible Society reported the employment of three hundred and forty-nine persons as Bible distributors in other lands, the average time of their service being somewhat more than eight months. The same year, the British Society, working on a more ample scale, employed no less than seven hundred and twenty-four men. One thousand and seventy-three men employed in visiting the unevangelized and offering to them the book which is above all price! And these men are presumably believers, able to give a reason for the hope that is in them, and to tell of their own experience of saving grace. They supplement the story of the preacher, they co-operate with every one who loves the name of the Lord. They go bearing heavy burdens; enduring hardships; walking beside the beasts that carry their packs, or bearing the parcel on their own shoulders; they suffer persecution and abuse; they are arrested and hauled before magistrates and cast into prisons; they live on the simplest food, and literally are worn out in the Master's service.

Long experience has shown that it is better as a general rule to supply the Scriptures for a price to those who are willing to buy rather than to make an absolute gift. This involves barter. And so it comes to pass that in return for the Scriptures which he leaves behind him, the Bible distributor must often take something of little intrinsic worth, it may be a wooden spoon or an article of clothing or a crucifix or a string of beads or a breviary—something which the purchaser is willing to part with that he may acquire the book which has greater attractions, and which may reveal to him the pearl of great price.

The Bible Society offers a wider range of Christian efficiency than any missionary

board. It transcends denominational lines, and extends an offer and an opportunity for reaching out to places and people that are otherwise inaccessible. Years ago the American Board sent an explorer to South America to survey the field and advise whether it was best to enter into those countries which so much needed the gospel. Good reasons doubtless led to the decision to leave that entire continent to others, and now there is no convenient way by which Congregationalists are doing anything to promote the kingdom of our Lord in all that region through any agency in which they are represented other than the Bible Society, which is carrying the printed gospel in its purity and power to Brazil, the Argentine Republic, and adjacent states,

Chili, Bolivia, Peru, Ecuador, Columbia, and Venezuela. So while their organized missionary societies are otherwise and well engaged, here is a way by which they may take satisfaction in doing something for that part of the world. The same principle is equally applicable to other denominations and other lands.

It also stands to reason that in that work which is common to the Bible Society and the missionary societies, the supporters of the missionary societies in their grand work of foreign missions should bear their full part of the expense involved in carrying out the necessary work of "diffusing a knowledge of the Holy Scriptures." Let all friends of missions help the American Bible Society.—*Leaflet American Bible Society.*

A MISSIONARY'S TESTIMONY.

BY REV. E. J. PECK.

The Rev. E. J. Peck is the well-known C. M. S. missionary to the Eskimo of Blackhead Island, Cumberland Sound, to the North of Hudson's Bay. He has been working for twenty-three years in the Frozen North, six of them in this remote island, which can only be reached by a whaler once a year. (See the "Church Missionary Gleaner" for January, 1900.)

VERY gladly do I write these lines of testimony to the Bible Society, to which not only I, but so many of my missionary brethren belonging to different churches and laboring for Christ in many lands, owe a deep debt of gratitude. We are conscious of the ready and liberal help it gives us so cheerfully. We preach as Christ's witnesses, but the written Word placed in the hands of our hearers and sent to others whom we cannot reach has a silent and enduring force.

While serving the Queen in the Royal navy, it was through reading a copy of the Bible that God's light shone into my dark heart. The same magnet drew some of my shipmates together night after night to study its pages in a cold, damp bath-room, the only place we poor sailors could find. It was the Bible that taught me my Master's will, and finally constrained me to offer my

life for service in the mission field.

The missionary has no mightier instrument for his work. What real use would he be without it? When I went out, twenty-four years ago, to Hudson's bay, to labor among the Eskimo, I carried with me a copy of the New Testament translated into Eskimo by the good Moravian brethren, and published by the Bible Society. During a long and dangerous voyage, which lasted ten weeks, I studied it sufficiently to gather quite a vocabulary of Eskimo words. On reaching my remote station at Little Whale river, which lies on the north-eastern shore of Hudson's bay, I found nearly all these words were understood by the natives, and as I learned the language I felt more and more the value of the Scripture translation made by the brethren.

I soon had the joy of finding some of my scattered flock drawn to the Saviour. Let me mention one instance. In the autumn, before the ice-floe became frozen firmly to the rocky shore, an Eskimo ventured out on it to try and capture seals. A strong gale drove the ice out from the land. The poor hunter was drifted about until at last

he regained the shore, and with great difficulty reached Little Whale river. That terrible voyage, however, broke down even his sturdy frame, and he fell into slow consumption. God helped me to do something for the comfort of his body, and also for his soul. He learned to read the Gospel, and he was led to Jesus Christ. As he entered the Valley of the Shadow he took refuge, not in heathen charms and superstitions, but in the living Saviour. And the last words he was able to read were—"Let not your hearts be troubled."

I must emphasize what the Bible Society did for our own special need in our Eskimo mission. The copying of even portions of the New Testament in the syllabic character proved a most laborious task and such copies could not be multiplied; but the Bible Society came to our rescue. They published

in the syllabic character, first Luke, and, later, the four Gospels in Eskimo. I do not hesitate to declare that these have been of great blessing both to the Eskimo of Hudson's bay and also to those living on Blackhead island, Baffin's land. Some who read this paper are probably aware that for the last six years I have lived at our barren station at Blackhead island—one of the most isolated, if not the most isolated, mission stations now existing. This fact will be obvious when I say that after leaving England again, midsummer of this year, on my return journey, I can receive no letters from home for fourteen months. In such isolation it is well indeed to have that Eternal Word which gives comfort to one's own soul, and proves also a fountain of blessing to the Eskimo.

THE EGYPTIAN AGENCY OF THE BRITISH AND FOREIGN BIBLE SOCIETY AT CAIRO.

By REV. A. A. COOPER, M. A.

ABOUT three and a half hours from Alexandria by express train is the capital of Egypt and the centre of its government, Cairo. To any traveller who is content to see the simple life of the Egyptian fellah to form some conception of the filth of the Delta and of the gradual rise of factory-life within its limits, this journey cannot fail to be of the greatest interest.

Village, and field, and town succeed one another in quick succession; field of vivid green, village of rude bee-shaped mud huts, often surrounded by water that is creamy with vegetation, and always guarded by the stately palm-tree; and town that is magnified village but boasts minaret or dome of mosque glittering white in the sunshine, with here and there a passage of the life-giving noble river the Nile; such in broadest outline is the panorama that passes before us. To fill in the picture we must note the patient indispensable donkey, the procession of loaded camels, and the fellah men and women that trudge untiringly on their

errands: and over all the unclouded blue sky, with seldom a frown or rack of cloud.

And out of the midst of this we are ushered, half unawares, into Cairo, with its unfailing, indescribable charm. Here is the East in all its native picturesqueness, still capable of recognition, and by mosque and citadel and bazar disputing the inroad to the West. I had lived just long enough in Alexandria (before going to Cairo for the first time) to appreciate the ampler spaces, the broad and shady roads, and the thrill of the larger, fuller life of the capital.

To mingle with the crowds, to watch the moving kaleidoscope of East and West—the wealth and power of the West amid the glamour of the East—now to sun one's self in the gardens and anon to court the shade of the great trees that seem to garrison the streets—is occupation sufficient for the traveller's first days. Then, would he wander and explore? Electric cars—strange that London still plods on with her multitude of 'buses—ring their way through the

busiest thoroughfares : carriages ply for the convenience of the more moneyed class ; and at every other corner stands a saddled army of donkeys. "Donkey, Sir?" says one of the regiment of attendants ; and his fellows take up the call. At the merest sign you will have twenty donkeys and twenty men racing for your favor.

With such distractions the average visitor is in no great hurry to quit Cairo streets. No one who has not threaded her lanes and bazars or made a snap purchase from her merchants has seen the Orient in its true custom, colour, and home. Wonderful

splendid in its gardens. Now towards sunset mount the Citadel and look upon the outspread picture at your feet—city of mosques and towers ; tombs of the dead and homes of the living—the great Nile skirting the whole, and beyond that again the grey desert ! As you look the sky glows with the sun's evening salute to this fairest of cities ; minaret to minaret flashes the news of the sun's setting ; then brief twilight creeps over city, and river, and desert.

Meanwhile, within easy reach of Cairo, there await your fascinated attention wonders that no spot in all the world can match.



Pyramid of Cheop.

shops ! six feet by four by eight—with just sitting room for buyer, seller, and boy ; walls packed tight with goods ; recesses plugged with reserves of tempting wares. And there is shouting, good-humored banter, to be endured ; donkeys with unseated portly Easterns to be avoided, and scents of thorough Oriental flavor to be inhaled !

You come upon great palaces. This one houses hundreds of English soldiers. Another is a military hospital. Yet another is the hotel of the *elite*, replete with luxury,

A good mile's drive from the centre of the town takes you through pleasant roads lined with imposing private houses to the "Pont des Anglais," as it is called—the massive bridge of great length which spans the Nile and links the city with its right bank. Then seven straight miles of beautiful shade, and you reach that goal of travellers—the pyramids of Gizeh. Nothing can rob these colossal monuments of their simple dignity and impressiveness—not even that grotesque group which is being photographed at

their base. To one's mind recurs the tale of the king who sought fame in the destruction of these relics of his predecessors, but who did well to write down his own laborious failure and to content himself with the ignominy of having attempted a task foolish and hopeless to boot. A quarter of a mile away from the first and great pyramid, in a hollow, sits the Sphinx, that perplexing figure, of gigantic proportions, whose riddle has baffled generations of onlookers and who smiles no solution to the latest traveller to-day.

In Cairo the American mission, United Presbyterian, has its headquarters. Covering the Delta with a network of 207 stations, and embracing a staff of fifty-three missionaries all told of twenty-seven native pastors, of twenty-seven evangelists and colporteurs, and 295 teachers, this mission has asserted its Christian strength throughout the land, and is admittedly the most influential educational organization in Egypt proper. In the Mission House—a splendid pile which comprises Church, Day-schools, and Chapel, Book Depot, and dwelling-houses for five missionary families—reside senior and experienced men to whom is committed the chief direction of the operations of the Mission. With one of these I was privileged to be in the house as guest for a few days; to witness the opening of school in the Chapel, filled to overflowing with several hundreds of children—Moslem, Copt, and Jew; to look on as the large Arabic-speaking congregation gathered to the Sabbath morning service; to be present

and take some part in a vigorous Christian Endeavor Society in the afternoon, whose membership comprises Syrian, Copt, and Saxon, and in the evening with the English-speaking congregation when British soldier and civilian, who are drawn to a hearty Evangelical service, gladly avail themselves of this ministry.

Cairo is also the centre of operations of the Church Missionary Society's Mission. Dr. F. J. Harper, whose name is now well-known in connection with the proposed Gordon Memorial Mission at Khartoum, has succeeded in erecting a model hospital in Old Cairo, where he and his colleagues, aided by a staff of lady nurses, prosecute their ministry of healing and comfort, to an ever-growing constituency. In the new town, Cairo proper, are two other flourishing C. M. S. Institutions: the Boys' School, which is also the centre of much earnest evangelistic effort, and the Girls' Boarding School, under the gentle control of Mrs. Bywater and her young lady helpers.

With these missions our society has intimate relations. Both are subsidized for colportage work; both, the C. M. S. exclusively so, stock their depots with the society's issues. The C. M. S. depot in particular, which is advantageously in the stream of native traffic, does efficient work for the Bible Society in the sale of the Scriptures, while Colporteur Reupen, of Armenian birth, is a faithful colporteur-evangelist amongst the native population.—*Bible Society Reporter*.

Israel Department.

Behold I have graven thee upon the palms of my hands: thy walls are continually before me.—Is 9, 16.

By THOMAS M. CHALMERS.

Our monthly text brings vividly to mind God's constant remembrance of Israel. The Jewish people may be scattered into all the corners of earth and may say as many of

them are now saying, "Our bones are dried and our hope is lost" (Eze. 37, 11), yet are they not forgotten by Him who chose them to be His channel of blessing to the world.

How can God forget? According to the strong anthropomorphic figure before us, *He has tattooed Israel upon His palms*. As the ancient patriotic Jews were wont to tattoo a picture of Jerusalem upon their hands so has the mighty God done with her walls. Whenever He looks at His hands He sees Jerusalem. He remembers her desolation and the misery of her inhabitants who have been removed far away, and His love yearns for their reinstatement in obedience and blessedness in the home He appointed for them long ago. God forget Israel? No! As long as "salvation is of the Jews" so long can God not forget the people of His covenant, although they may be temporarily turned aside. Dear reader, is your remembrance like God's? See 1 Sam. 12, 23.

M. de Bloch has recently given in the *Jewish Chronicle* some remarkable statistics concerning the Russian Jews. They show how the Jews of that Empire excel the Russians themselves in enterprise and morality. The value of land for instance in the Pale of Settlement is nineteen per cent. higher than in the districts where Jews are not allowed to reside. It is hard to realize how much Russia would lose industrially and otherwise were her Jewish population altogether driven out. The Jews form a solid class of industrious subjects, and add greatly to the wealth of the Empire in spite of the fact that the retail traders work from twelve to sixteen hours daily to earn a miserable profit of from ten to forty cents. It was reported to the last Zionist Congress that 70,000 Jewish mechanics slave fourteen hours a day in Russia and receive *seven cents* as their daily wages. And yet in spite of low wages, overcrowding and other unfavorable conditions the number of criminals among the Jews is one to every 2,170 individuals, whereas the proportion among non-Jews is one to every 715 individuals. There is thus only one-third as much crime among the Jews of Russia as among the Gentiles of the Empire.

It rejoices us to see a widespread and growing interest in Israel and Messiah mis-

sion in our beloved church. Many papers have been read on these topics in women's missionary gatherings, and we learn in other ways of an enlarging interest in this peculiar work. There ought to be a deeper concern for the poor blinded covenant race. But it is true now as always in the past, this department of Christian work must depend on the few. We hope the number of thoughtful praying friends of Israel may increase, so that the work carried on by our church may be most effective.

We wish our readers could fully grasp the need of gospel effort among the chosen people. It takes years of contact with them to understand their pride and prejudice, their dense ignorance and superstition, and their intense hatred of Jesus and His religion. But a few facts will help us form some idea of this field and its terrible need.

The Jews of our land number 1,000,000. There are at work among them *only ten ordained missionaries*, or one for every 100,000 Jews. The number of ordained ministers in the United States is 100,000, or one at least for every 750 individuals. Every pastor in America is sustained by a band of officers, Sabbath-school teachers and other workers, to say nothing of the congregation listening sympathetically to his message and aiding him in his work. The missionary among the Jews has no sympathetic audience, but one often extremely hostile and few helpers are willing to stand by him. Every Jewish missionary needs an earnest body of workers, Jewish and Gentile, for doing the most effective work. There are about 26 missions to Jews in the United States. As there are but ten ordained missionaries there are at least fifteen missions without an ordained worker. Some of these missions are in charge of unordained converted Jews, who make in some instances excellent workers. But some of them are not half trained and their religious character does not command respect.

It can be said with truth that there is not among the million Jews of America a single well-equipped mission. This is a sad fact, and a deep reproach to the church of Christ.

It indicates in a measure her interest in the covenant people. If the Christian church would plant a few fully equipped mission stations in the great centers and place over them thoroughly trained workers, supporting them by an earnest band of laborers and giving them liberty to reach out into

all the unevangelized Jewish districts in outlying towns, a work could be done that would command the respect of both Jews and Christians, and the result would be an abundance of fruit.

Chicago. Ill.

Thank-Offering Department.

KEY NOTE—"We will show forth the praises of the Lord to all generations."

A TWENTIETH CENTURY THANK-OFFERING

—OF—

\$75,000 FOR MISSIONS!

Wrought Into Gold.

"I saw a smile—to a poor man 'twas given,
And he was old.
The sun shone forth, I saw that smile in heaven
Wrought into gold.
Gold of such luster never was vouchsafed to us;
It made the very light of day more luminous.

I saw a toiling woman sinking down
Footsore and cold.
A soft hand covered her—the humble gown,
Wrought into gold,
Grew straight, imperishable and was shown
To smiling angels gathered round the judgment throne.

Wrought into gold! We that pass down life's hours
So carelessly,
Might make the dusty way a path of flowers
If we would try.
Then every gentle deed we've done, or kind word given,
Wrought into gold—would make us wondrous rich
in heaven.

A Message to the Women of the Church.

At the late Ecumenical Conference hundreds of testimonials were given, by experienced workers from the various mission fields of the world, to the immense value and success of women's work for women—a work which for various reasons could not be so efficiently carried on by men.

Dear reader!—What are you personally

doing to make the women's work of our own denomination a success?

Do you remember this work daily in your prayers?

Do you eagerly search the pages of our Women's Magazine and the church papers for the latest news from the mission fields?

Do you give even one hour each month to attend the meetings of your congregational missionary society to prove your interest in the work?

Is your name on the treasurer's list of monthly contributors?

Are you a holder of a Thank-offering box, and do you do your full part day by day and week by week to make it a "blessing box" to yourself and family as well as to others?

If you cannot answer these questions in the affirmative, will you not—*just now*—enter into your prayer closet, shut to the door from other interests, and ask God to make you willing to serve Him and to show you what is your full part in His work?

Listen to His voice as He pleads with you in behalf of the spiritually needy around you, whom you have it in your power (through His blessing) to relieve. Hear Him saying unto you, "In all things show thyself a pattern of good works." "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

With such help as you have it in your power to give, what might not the women of our denomination be able to accomplish (under God's direction) during the coming

twentieth century!

One more month—thirty-one days—and this nineteenth century with all it has recorded will be numbered with the past. These closing days will doubtless be much occupied by you in planning for gifts of love and gratitude for your dear ones at the holiday season

What gift of gratitude are you planning to give into your Thank-offering box for Him who gave His life for you?

Will you not—*just now*—write the precious name of Jesus at the head of your list of loved ones and give to Him your first and best gift?

We believe you will.

Then, dear sister, if you wish to experience the real heart joy there is in serving the Master come into the front ranks of Christian workers and keep step with them for 365 days of the New Year as they strive to build up the Kingdom of Christ throughout the world. COME!!!

May God grant that the opening of the new century will find every woman whose name is upon the roll of our beloved church in active service for the Master with the firm resolve in her heart—

As for me there will be,—
No more half hearted praise;
No more half hearted prayers;
No more half hearted service;
No more half-hearted giving
To my Lord.

Yours sincerely,

MRS. MARY CLOKEY PORTER,
Thank-offering Secretary.

Allegheny, Pa.

The Thank-offering Box.

A mere bit of pasteboard with a Scripture text—but a silent call to return thanks to a loving Father,—can this be called a precious gift? Ah! yes, since into it we place the overflow of a grateful heart.

It is oft-times one of the neglected treasures of the household—*too often the most neglected*. On some remote mantel it stands, unnoticed, unthought of, and, alas! how often unfilled! In our race for wealth, in the pursuit of pleasure and in looking after

temporal welfare, we take little time to think of the wonderful significance of this little box.

Before our offerings can be truly called thank-offerings we should pay the debt we owe to God. "Bring ye all the tithes into the storehouse." First pay the tithes and then, as we drop our gifts into the Thank-offering box, it will be to the music of a thankful heart that has paid its indebtedness and longs to give more to show its love to Him who gave Himself for us. Why do we withhold our offerings when we talk of His wonderful goodness to us—when we recall His mercies and benefits without number? Do we realize the blessings He has showered upon us? We cannot attribute our countless gifts, our innumerable good things, to any other than a divine love of a just and righteous God, who is also a loving Father.

The little box would be rent wide open with coins each sacred to the giver, if we would only let our hearts and pocketbooks respond to the penetrating touch of the Divine finger of love.

God's chosen people, the Israelites, were commanded to observe the offering of the first fruits as a Thank-offering to God "Ye shall eat neither bread, nor parched corn, nor green ears, until the self same day that ye have brought an offering unto God; it shall be a statute forever in all your dwellings," A barley sheaf was taken with great solemnity and carried into the holy place and there waved before the altar. (Lev. 23:5.) It was thus they acknowledged God's goodness to them. Do we always acknowledge God's gifts to us with the first fruits of our labors? Is it a true Thank-offering we render to Him unless we do? Too often we wait until the harvest is gathered and the blessings of it passed and then give God what is left.

The offerings we place in this box ought to express the submission, dependence and loving gratitude we feel to the Giver of every good and perfect gift. He who daily loadeth us with benefits ought to receive more than the mere debt we owe Him. The good man will give his best gifts to God.

Surely, when we thoughtfully look at all God's love and mercies which He has so abundantly bestowed, we will say, "Freely have we received, freely we will give."

Everywhere in nature we are taught that giving brings increase. In the beautiful days of spring when the farmer goes forth to sow, does he sow grudgingly and sparingly? No, for he knows as he sows so shall he reap. As the grains of wheat fall into the earth, he looks into the future and sees spread out before him the field of golden grain waving and shimmering in the sunlight. What a bountiful harvest he reaps! The gold, the silver, the cattle on a thousand hills are His. Yet "God loveth the cheerful giver," and if we would dwell in the light of His love continually let us give not grudgingly or of necessity, remembering "it is more blessed to give than to receive."

But should the box be filled only with special offerings to God for special blessings? When we begin to watch for special blessings to be thankful for, we will find many that have hitherto passed unnoticed, and into the little box will be dropped many an offering with a prayer of thankfulness that can come only from a loving, grateful heart. Then to our lives will come a strange peace and joy, which is one of God's greatest gifts to man; a complete assurance that "all is well" and a realization of the promise of an abundant reward in the kingdom of heaven.

When the blessing of an every day Thank-offering box is *felt*, Thank-offerings will no longer be a "once a year" service. The box will no longer stand hidden with dust; it will no longer be a forgotten treasure, but it will stand in the best place in the home where God's peace and plenty reign, and into it daily will be placed the Thank-offerings of a blessed family.

We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord from Thee.

May we Thy bounties thus,
As stewards true receive,
And gladly as Thou blestest us,

To Thee our first fruits give."

K. A. H.

College Springs, Iowa.

A Curb on Selfishness.

"Man's natural drift is toward selfishness. Money is power, money is character, and the subtlest devices by which men are shut up to themselves are in the desire to get gain, accumulate possessions, amass wealth, until the venal grasp of covetousness binds them in chains. A practice which will counteract this, and hold it in check, is the divine remedy for a form of evil which must be fought against if men would not defraud themselves wholly of their birthright in God. Through the habit of giving men crucify the lust for gain, break away from the clutch of avarice, beat back the covetous spirit, and put a curb on selfishness. By habitual and ample beneficence men have it in their power to widen their hold upon life, to enrich its meaning, elevate their own tone, and grow into conformity to the great Giver."

W. S. LANGFORD.

The God of Self-Restraint.

In Japan some of the people are said to worship the "Great Bright God of Self-restraint." One said to a missionary: "If I want to buy a garment that costs one dollar I buy for eighty cents; or give a feast that cost five dollars, I give it for four dollars; or to build a house for one hundred dollars, I build it for eighty, and put the balance in the box. At the end of the year we meet, open the boxes and give the contents to the poor. It costs us some self denial, but we are always prosperous and happy."

A Blessing in Giving.

Among the mountains of Lebanon there lives today a kindly hospitable people who always ask the way-worn travelers to eat with them. When their bread is baked for the household, the baker places a flat cake on a clean straw tray and calls to any stranger passing by—"Oh do take a loaf of my bread, for the blessing it will bring to me."

True Spirit of Worship.

Said a Chinese convert at Shanghai to a

missionary: "I worship God, but I take a few sticks of incense when I pray; it seems too mean to go before Him with just nothing."

Gleanings on Giving

The best of us are far too much like the nine lepers. We are more ready to pray than to praise and more disposed to ask God for what we have not than to thank Him for what we have. Murmuring complaints and discontent are on every side. Few indeed are to be found who are not continually hiding their mercies under a bushel and setting their wants and trials on a hill. Let us pray for a daily thankful

heart.—*Nevin.*

Gratitude for earthly blessings leads to spiritual blessings. It draws out the soul to God in love. It realizes God's goodness and loving kindness. Grateful expressions of the love that is felt, serve to increase faith and to bind the soul closer to God.—*Peloubet.*

No religious profession amounts to anything if it does not include a readiness to put one's property at the service of the Lord. It has been well said that "a personal consecration should be spelled a *purse* and all consecration.—*Trumbull.*

Editorial.

The years have linings just as goblets do :
The old year is the lining of the new,—
Filled with the wine of precious memories,
The golden *was* doth line the silver *is*.

—*Charlotte Fiske Bates.*

years of the human race. And so, the foundations still standing sure, we may go forward into the new year with high hopes and steady endurance.

At last the nineteenth century, one wonderful in many ways, draws to a close. Great have been the advances in science, in the arts, in the diffusion of knowledge, in the spread of Christ's kingdom since the year 1801 dawned upon the world. The changes which even a cursory glance may observe are immense. Yet there are some things which remain unaltered by the lapse of time. The hearts of men throb much as they did a hundred years ago. Sin shows the same horrid front as milleniums ago offended the sight of Heaven. The prince and the powers of evil have not advanced one step toward righteousness. But let us thank God that He also is from all mutation free; that His word remains fixed as the everlasting hills; that His way of salvation for man is the same yesterday and today and forever; that the heaven which awaits the Christian at the dawn of the twentieth century is not different from that into which Enoch entered in the early

Already plans are being laid for the re-establishment in China of those missions which have lately suffered severely. The church of God may be saddened by reverses, but it cannot be utterly disheartened. We cannot refrain from thinking how anxious the missionaries who escaped from that land must be to gather tidings about the poor native Christians who were obliged to stay behind in the face of torture and death. Their fate would not have been bettered had their teachers remained with them, yet we cannot without emotion read how the Chinese converts urged the missionaries to make haste to a place of safety. Even in time of peace, the position of a native Christian cannot be a very enviable one, and as Rev. Quincy A. Myers remarks in a recent article, "The church at large knows but little of the difficulties of living a Christian life in a heathen land. Few ever pray for the native convert. The poor fellow staggers on in his weakness. His persecutors

are persistent. His everyday life is hard. He receives no notice, however, until many hundreds are involved with him. * * * * * People seem to think it a strange thing that a missionary becomes attached to the people among whom he labors, that their trials become his trials, and their persecutions his persecutions. When great disturbances arise the native convert must bear his full share of the trouble. People at home seem to wonder that the missionary does not fly at the first blast of the storm. They do not think that by such an action he dishonors his faith, his church, and his work, and, worst of all, he leaves the poor native to brave the tempest alone."

We quote the words of one who was present in China at the outbreak of the late difficulty, and who is fitted to speak with authority: "To the honor of our Chinese it should be said that during those long hours of suspense, they uttered not one word of reproach or complaint, never hinted that we were planning to desert them in their extremity. They had only words of sympathy and love for those who, they said, had met all this suffering and danger for their sakes. And the calmness with which they faced the cruel death which seemed removed by only a few hours, showed how firm a hold they had on God's almighty hand, on the eternal verities."

In January, when the new century shall open, we expect our missionary societies to be studying about the great work of the Bible societies. Surely, every follower of our Lord should feel an enthusiasm for the success of these organizations, whose professed and partly realized aim is to spread broadcast the Word of God. For furthering this object, all Christian denominations may find it possible to unite. The missionaries assert that the Bible societies are a great aid to them in their work, and this testimony should furnish an additional incentive that we may feel interest in these important societies and may give aid to them. But if we are ignorant of the plans and the accomplished deeds of the Bible

Society, we can have only a vague concern about its support or success. Let us avail ourselves, therefore, of those leaflets and reports which may be obtained for a merely nominal sum. Ten cents forwarded to The Secretaries, Bible House, Astor Place, New York City, will bring you the admirable report of the American Bible Society, while a money order for one shilling (twenty-five cents) sent to The Publishing Superintendent, 146 Queen Victoria street, London, E. C., England, will procure a delightful little book called "God's Word in God's World." Both these reports are illustrated and full of interest. Then when you have become informed, do not forget to contribute, so that you may have a share in the great privilege of sending the pure Bible into those regions where the people sit in darkness, whether that gloom be found in Africa, America, the British Isles, or afar in the Southern Seas.

"The Heavens are not so high,
His Praise may thither fly:
The Earth is not so low,
His Praises there may grow:
Let all the world in every corner sing,
My God and King!"

The following statement explains itself:

"The recent statements in certain papers concerning the financial condition of the American Bible Society and its reasons for offering the Bible House for sale are wholly false and without foundation. The Society's work is enlarging rather than contracting. It has but recently opened agencies in Cuba, Puerto Rico, and Manila. Its agencies in Siam and Central America have been opened within the last ten years. It circulated last year nearly half a million copies of the Bible, or portions of the Bible, in China alone. The average issues for the last twenty years have been about 1,500,000 a year. There have been fluctuations from year to year. Last year the issues were 1,406,801 copies.

"Its receipts vary from year to year owing to the uncertainty of the amount received from legacies.

"The Society is not in financial straits, and its appropriations for foreign work have never exceeded those of the last few years.

"Its domestic circulation has been contracted because the domestic need has been very largely diminished in the settled com-

munities of this country.

"The work of the Society will undoubtedly continue, as in the past, to merit and receive the liberal support of the churches. Its only reasons for considering the possible sale of the Bible House are business reasons connected with the value of the property and the desirability of its location for commercial purposes. As the Society does not make any profit on its publications it is not in any way in the competitive trade. Its sole object is benevolent. It gives to people of all nations correct, well-made, and inexpensive copies of the Bible at the mere cost of production. It also makes large free grants to the poor and needy in this and many lands."

Tuskegee Institute, in which there are now more than one thousand students, has been honored in having a number of its graduates employed by the German government to carry on a cotton-raising project in those parts of South Africa which belong to Germany. It is interesting to reflect upon the return of these colored people on such a mission to that continent from which the ancestors of such of them as may be Africans were with cruelty and ignominy reft.

The Moravian church, notwithstanding the fact that, for reasons satisfactory in its judgment, it recently ceded its Greenland missions to the Danish Lutherans, is flourishing. What else could be said of a church which in twenty different countries controls missions having charge of over ninety-five thousand persons? The communicants in what may be called the home churches of the Moravians in Europe, Great Britain and America number twenty-five thousand.

We have been asked to insert this notice from Dr. Dowknott:

"At the China Conference of Officers of Mission Boards recently held in New York, a letter was read from the International Medical Missionary Society stating, that in response to a request from some missionaries, delayed from going to China by the present troubles, a special accident and emergency course would be arranged this winter, open to evangelical missionaries of both sexes, at a total charge for instruction, with board and rooming, of \$100 for six months, from November 1st to May 1st.

Some medical missionaries from China and other countries will be on the staff of teachers. Address Dr. G. D. Dowkontt, Medical Director, 288 Lexington Avenue, New York City."

The Methodist Episcopal church has a mission for Italians in Switzerland! This is not so incongruous as it may at first seem, for many Italian workmen are employed in Switzerland, and these, being removed from their Romish homes, are more easily reached by the Gospel than they would be in their native land. Of this fact, the Methodist missionaries have taken advantage, and, with the approval of the Swiss Protestant churches, are striving to lead to Christ these Italians, who, it is hoped, will in returning to their homes, carry with them the leaven of the Gospel. The pope has taken cognizance of this movement, and has directed the Italian bishops to forestall the good work by providing priests and churches for the emigrants.

The "Resolution of Respect" regarding Mrs. J. A. Henderson, as stated, published in the November number, came to us without the proper heading, which has since been supplied. It should have read "Resolution of Respect, adopted by the Women's Missionary Society of Southern Illinois Presbytery at a meeting held in Preston, Sept. 27, 1900," Mrs. J. A. Henderson having been the president of the society.

Junior's Magazine.

We are offering a beautiful colored picture to the Junior raising the largest club, over 30, for the magazine before Dec. 31st.

The life of John G. Paton will be given to the one getting the next highest subscription.

Please state that you are competing for one of these premiums.

At 10c a copy the magazine must be sent to one address. Individual subscriptions will be 15c each.

Will superintendents encourage the Juniors to try for one of these prizes and so help the Magazine to reach 7000 subscribers?

Address as usual—Mrs. N. WYLIE STEVENSON, 2500 Perrysville Ave., Allegheny, Pa.

BOOK-SHELF.

CHUNDRA LELA, THE CONVERTED FAKER.

By MRS. ADA LEE, Calcutta, India. Methodist Publishing House, India.

This little book is the best reply I have seen to the oft skeptical inquiry, "Do missions pay?" To us missionaries, who are often disheartened by backsliding converts or those who come to us from mercenary motives, it is an excellent tonic. We believe it will be very helpful to the church at home also in creating missionary interest. Had I the means I would like to place it in every family in the church. It is no imaginary tale, but depicts the struggle of a soul seeking God, and as Bishop Foss says, "the



CHUNDRA LELA.

conflict of Christianity with the hoary and decrepit heathenism of India." Mrs. Ada Lee, of Calcutta, who is well acquainted with her subject, tells this true story in a more fascinating and strange power than fiction. Having lost six of her children in that terrible Darjeeling disaster, she is devoting her life in most loving service to the rescuing of her poor suffering sisters in India. I write this sketch

as a finger mark directing you all to this excellent missionary literature. Her books can be obtained from Mrs. Fannie Sperry, Mountain Lake Park, Maryland. Price 25 and 50 cents.

Chundra Lela, the converted fakeer, was born in the mountains of Nepal, one of the native states on the East of India which is yet closed to the gospel. Her father was a wealthy land-owner of a priestly family, and her mother was the favorite of his four wives. She was married at the age of seven to the only son of another branch of the priesthood, but her husband died two years later, and poor Chundra Lela became the most despised of all creatures, a child widow. Her father, however, taught her to read her own language and Sanskrit, and at the age of thirteen he took her with him on a long pilgrimage in the East of India to the shrine of Jagannath.

Her father died there suddenly, but before dying gave her a bunch of keys by means of which she was to find all the treasure her husband left her. Sad and dejected, she returned to her own land with some fellow pilgrims. She spent one year in the study of her sacred Hindoo books, and learned that by visiting and worshipping at four great shrines in different parts of India, she could obtain pardon for the sin which had caused widowhood. She determined to do this and everything else laid down in the sacred books. Making a long narrow bag, she filled it with her gold coins and bound it about her waist, and packing up a few bundles of clothing, she persuaded two trusty maid servants, by the promise of temporal and spiritual reward, to accompany her, and they stole away in the night unknown to the household. She then began that awful journey in search of God. They were seven days reaching the plains, and she visited every sacred river and shrine on the way to bathe, worship and give gifts to the Brahmins.

Kalighat, the great temple of Kali in Calcutta, was the first on the way to the four

she set out to visit. She had been there the year before with her father, and saw many sad and horrible sights, but not receiving the desire of her heart, she trudged on foot sore and weary to the renowned temple of Jagannath in Orissa. He is called the Lord of the world and the ugliest in the Hindu pantheon. It is the god which is drawn about in a great car, and many of its votaries used to cast themselves under its wheels to be crushed. She spent two weeks worshipping this hideous idol. She also gave a cow and a feast to the Brahmins, and twice made an offering to Jagannath of rupees twenty-five each time. She next spent many weary months journeying on foot to the temple of Ramanath in the extreme South of India. This temple is on a small island near Ceylon, built in honor of Ram, the husband of Sita. She here worshiped Ram ten days, gave a feast and a cow to the Brahmins, and bought a small image of Ram, which she carried with her, in all her wanderings, adoring him as her special god.

After many weary marches she reached the third famous temple, Dwarkanath, in the extreme west of India. This is the scene of the sports and sinful doings of Krishma, the vilest god in the Hindu pantheon. Its devotees are told that here they will be liberated from all sin. She painted her body with sandal-wood, and remained here worshipping fifteen days, and gave a feast and money to all the Brahmins and fakeers. Next she visited Badrinath in the extreme North of India. This is a temple in honor of Vishmi, the god of preservation. It is in the Himalayas, 10,400 feet above sea level. To reach this was the most difficult of all. Their bare feet, cut and bleeding, became numb with the snow and ice, and had to be wrapped in their old clothes. She staid here five days, as long as she thought the god could require of a suffering mortal, and then began their weary descent. From thence they proceeded to Hurdwar where the Ganges issues from the mountains. Afterwards she visited Kashmere, Muttra and Allahabad, and remaining at the latter place a month, proceeded down the

river to the sacred city of Benares. Soon both her faithful servants took cholera and died, and she was left alone, and had to do her own cooking for the first time. She was too independent in spirit to eat the offerings of the people like other pilgrims. Thus after seven years of toilsome pilgrimage she reached the temple of Jagannath once more, sad and dejected and without accomplishing her object.

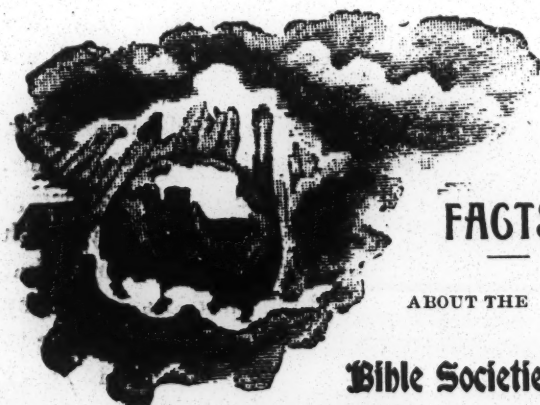
Then taking up the life of a fakeer, she determined to spend three years in bodily torture, doing herself every cruelty enjoined in the shasters. She sat six months on a deer skin all day in the burning sun between five fires, and during the cold season sat in water up to her neck, counting her beads till daylight. In telling this story she says, "Nobody knows how long those nights were, nor how I suffered before morning. When day broke, I would crawl out of the water as best I could, with my benumbed limbs, and, prostrating my body on the ground, would then measure my length to the spot where I was to sit all day, worshipping idols. I often slept in a sitting position. Thus I called upon Ram day and night, with no response. All this I endured just to find God."

She used to plead with the idol before her. "If thou art God, reveal thyself to me. Reach forth and take the offering I bring. Let me see, hear or feel something by which I may know I have pleased thee, and that my great sin is pardoned and I accepted by thee." But no sign of rest or peace came to her, until the Heavenly Father led his poor benighted child through the dense darkness, to hear the gospel message from the lips of one of His Messengers. But she had first to be convinced of the vanity and falsity of her own religion and the deception of the priests before she came into the light. But when this light broke on her soul, through the agency of a lady missionary, she broke off idolatry at once and accepted Christ Jesus with the faith of a little child.

After sufficient teaching, she was received into the Baptist church at Midnapore, by the sainted missionary, Dr. Phillips. Almost from the first she took her Bible and

began preaching the gospel message from house to house and on the streets to whoever would listen to her. She insisted on supporting herself, or eating what the people gave her, and thus set a good example of self-support. She preaches in four different languages and spares herself no pains to tell her people the glad news that set her own soul at rest. She is now about 65 years old, having spent the greater part of her life in search of God; but for 30 years has been preaching the gospel to all classes. She still travels long distances holding meetings and working and praying for the salvation of her people, though she is growing feeble and her eyesight dim. With Mrs. Lee we can say, "Oh! that the Lord would send into his harvest-field an army composed of such as Chundra Lela, saved themselves, and living to make Him known to the unsaved of their own people. Think of all Chundra Lela has suffered to find God. What have we done to make Him known."

C. E. WILSON.



—And South America.—

THE BIBLE SOCIETIES.

(Nearly all the facts recorded here under this division have been taken almost verbatim from literature afforded by the B. and F. Bible Society.)

"Within this awful volume lies
The mystery of mysteries.
Happiest he of human race
To whom His God has given grace
To read, to fear, to hope, to pray,
To lift the latch, and force the way:
And better had he ne'er been born

Who reads to doubt, or reads to scorn."

Sir Waller Scott.

**

The British and Foreign Bible Society, founded in 1804, has been the direct or indirect instrument of issuing the Scriptures in over 360 languages and districts. Translations and versions are now in progress under its auspices in above a hundred languages, dialects and characters.

**

Its foreign agents select and superintend 770 colporteurs abroad, who sold, in the year 1899, over 1,650,000 copies of the Scriptures. Moreover, it enables thirty missionary societies to maintain 582 native Christian Bible-women, who read the Scriptures to the uneducated and secluded women of the East, and teach them to read the Book for themselves.

**

During the year 1899-1900, the issues of the society amounted to 843,990 Bibles, 1,265,990 Testaments, and 2,937,812 portions or separate books of the Bible—a total of 5,047,792 copies. The total issues of the society since its birth exceed 165 million copies.

**

The total issues of the American Bible Society (founded in 1816) during the 84 years of its existence amount to 67,369,306 copies;

**

The New Testament, translated into one of the Indian tongues by John Eliot, was printed at Cambridge, Massachusetts, in 1661. Two years later the whole Bible was printed in the same language.

**

The American Bible Society is strictly unsectarian. Its Board of Managers represents seven different denominations of Christians.

**

More than fifty years ago this society began to publish the entire Bible for the blind.

**

In 1892, the New York Auxiliary Society reported the distribution of 6,295 volumes among seamen during that year.

**

Each subscriber of thirty dollars at one

time to the American Bible Society shall become a member for life.

**

Its total issues of the past year amount to 1,406,801 copies: of these, 832,497 were distributed outside of the United States.

**

The B. and F. Bible Society works, throughout European nations, amongst Romanists, non-Christians, and members of the Greek church, and works, therefore, in a field where none of the great missionary societies of Great Britain work.

**

This society is preparing a Union Bible for China, under three forms, by means of which the 400,000,000 of Chinese will have one version common to them all.

**

There are hundreds of languages and dialects, spoken by possibly two hundred millions of people, into which no part of the Bible has yet been translated.

**

A hundred years ago there were only 38 languages which had been favored with some version of the Bible. During this century the number of languages has been brought up to 400, but of these less than one hundred possess the entire Bible, and into scores of them only a single book of it has been translated.

**

The population of the world is about one and a half billion souls. If all the Bibles, Testaments, and single books of the Bible that have been printed were available today they could only supply one fifth of the human race.

**

The Levant Agency of the A. B. S. last year issued 81,546 volumes in thirty languages.

**

About 13,000 Testaments, Gospels, and Psalms in a neat and portable form have by order of the British Society been circulated among the troops in active service in South Africa.

**

What will thirty dollars sent to the Ameri-

can Bible Society do? It will support a colporteur in China for six months, or, it will provide 150 destitute families with the entire Bible, or 600 with the New Testament, or 1000 with a single Gospel.

**

Not half a million copies of the Scriptures are yet in the hands of the twelve millions of Mexicans.

**

The New Testament, with Spanish and English in parallel columns is published by the American Society for 25 cents. For three cents may be purchased a single Spanish Gospel.

**

Under the Spanish rule it was impossible for the Bible societies to do any work in the Philippines. In the first month after the American Agency's establishment in Manila, 888 copies of the Word have been put into the hands of the people.

**

In many islands of the South Seas, the Bible is used as a text-book in the schools. King George of the Friendly Isles said "To the Bible, Tonga owes all that it is, and all that it has.

**

"Some forty-five years ago a colporteur of the American Bible Society having made his way to a wild, mountainous district in one of the central States of our own country, found a community remarkable for ignorance and irreligion. The patriarch was a man ninety years old, who had settled there thirty years before, and had had eighteen children, most of whom had grown up and had large families, but were unable to read a word. One son sixty-two years of age, had nine children, none of whom could read, and all but two were married. A grandson had eight children, all growing up in the same manner. This colporteur supplied every family with the Bible, told them as best he could the good news of salvation, taught them to pray, and passed on. No long time elapsed before a report came that there had been some marvelous conversions in that neighborhood, and when the society's agent visited the place two years

later, he found that about a hundred persons had been converted, thirty of whom were lineal descendants of one man. The character of the whole community had been changed. The people were still illiterate, but their profanity and ribaldry had given place to the language of prayer and song. Many of them could not read, but they had heard the truth and obeyed it. Said one of them, "I love to have it in the house, whether we can read or not. *That's the little book we're trying to go by now.*" And another said, "Every time they read out of that little book it makes me cry, and I can't help it." Who can tell, who can imagine, what that community would have been had it gone on for fifty years longer without the Holy Bible?"

**

SOUTH AMERICA.

Only three millions out of the forty millions inhabiting South America have come under influence of the Gospel in any form.

**

Villegagnon went from France 350 years ago carrying the Word of life to South America. But the leader proved unfaithful and his followers perished. Rio de Janeiro stands upon the site of that early colony. Here the Jesuits slew John Boles, the last survivor of that band of French Protestants.

**

The Moravians established missions among the South American Indians during the 18th century.

**

It is said that altogether, "sixteen different missionary agencies have undertaken labor in this great harvest field."

**

Toward the middle of the present century Allen Gardiner with six companions went to Terra del Fuego as missionaries. After a frightful experience, they starved to death.

**

In the degradation and criminality of South America may be seen the true results of Romanism when untrammelled by the influence of surrounding Protestantism.

**

In the first fifty years of the Moravian missions, it is stated that there are more deaths among the missionaries than converts among the natives.

Now, however, in Paramaribo two thirds of the population are reported as converts. One congregation has an adherence of 8000 people, 3500 being communicants.

**

The first Protestant missionary in the Peruvian capital took up his abode directly opposite the building formerly used by the Inquisition.

**

The Indians along the Amazon have been chiefly dependent upon the Roman Catholic church for their ideas of Christianity.

**

Indians form the greater population of Ecuador. They are in a state of dense ignorance.

**

The Brazilian Indians are variously estimated as numbering from 1,500,000 to 2,250,000. Last year, a writer in the South American Messenger asserted that "no attempt is being made, nor has any persistent effort been made to carry the Gospel to these neglected tribes. Something is now being attempted, however, for their evangelization.

**

As light steals into South America, it is greatly to be feared that infidelity and atheism will supersede Romanism unless strong efforts are made on the part of Protestant missions.

**

The northern coast country is more enlightened, and consequently more hostile to Rome and more friendly to Protestantism. The province of Esmeraldas has driven out its priests, not permitting one to remain there.

**

One colporteur reports that in a trip of twenty-four days, he "sold 66 Bibles, 197 Testaments, and 279 Gospels, besides a few other books, and also gave away 78 Gospels and 4,967 tracts."

**

The City of Buenos Ayres has exempted the colporteurs of the B. and F. Bible Society from the municipal monthly taxes.

Suggestions for Interdenominational Courses of Study.

To meet the demand for an immediate arrangement of study, a preliminary series of six lessons has been prepared by the committee on "The Systematic Study of Missions," appointed at the Ecumenical Conference, to commence January 1901, which we take pleasure in publishing. Congregational societies may decide which course of study they shall adopt—this one or that already marked out in the *MAGAZINE*.

Six lessons for missionary societies, clubs and home study on Christian Missions in the Nineteenth Century. 1. Awakening and Beginnings; 2. The Century in India; 3. The Century in China; 4. The Century in Japan; 5. The Century in Africa; 6. Opportunities and Coming Conflict of the Twentieth Century.

TEXT BOOKS.

Report of the Foreign Missionary Ecumenical Conference of 1900. Concise History of Missions, by Rev. E. M. Bliss, D.D. Supplementary leaflets will be furnished by each Missionary Board.

(Note—If a longer course of study be desired, the sub-headings of the several programmes can be used as separate lessons.)

The following arrangement of the first topic has been prepared.

AWAKENINGS AND BEGINNINGS:

Key-note—"The Blood of the Martyrs is the seed of the Church." Five minutes' papers on:

- (a) Christian Frederick Schwartz, the Morning Star of a Missionary Century.
- (b) Henry Martyn, the Scholar Missionary.
- (c) Adoniram Judson and the Haystack Band.
- (d) Hiram Bingham and the Sandwich Islands.
- (e) John Williams, the Martyr of Erromanga.
- (f) John Coleridge Patterson, the Martyr of Melansia.
- (g) The Martyr of Uganda.
- (h) The Martyrs of China.

Twenty minutes review by decades, mentioning salient points in each. If the list given seems too long, selections could be made as desired.

BOOKS OF REFERENCE.

1. Pioneers and Founders, by Miss C. M. Yonge; pub. by Macmillan & Co., London and New York.

2. A Century of Missionary Martyrs, by Rev. S. F. Harris; pub. by James Nisbet & Co., London.

3. Great Missionaries of the Church, by Rev. C. C. Creegan, D.D. and Mrs. J. A. B. Goodnow; pub. by Thos. Y. Crowell & Co., New York.

4. A Hundred Years of Missions, by Rev. D. L. Leonard; pub. by Funk & Wagnalls, New York.

5. The Crisis of Missions, by Rev. A. T. Pierson, D.D.; pub. by Baker & Taylor Co., New York.

6. Transformation of Hawaii, by Belle M. Brain; pub. by Fleming H. Revell, N. Y.

Outlined Program for January, February and March.

JANUARY—THE BIBLE SOCIETIES.

1. The right of all men to possess and study the Word of God.
2. Various English versions of the Bible: (a) Wyclif's; (b) Tyndale's; (c) Coverdale's; (d) the Geneva; (e) King James; (f) the Revised.
3. Brief biographical sketches of Wiclif and Tyndale.
4. Attitude of Romanism toward the Bible.
5. Historical sketch of the British and Foreign Bible Society.
6. Historical sketch of the American Bible Society.
7. Various departments of these societies, such as work among soldiers and sailors, method of grants, colportage, Bible-reading, work among the blind, etc.
8. Some interesting editions of the Bible, such as that issued by Gutenberg, and the translation made by John Eliot.
9. The help given to missionaries by the Bible societies.

Let responses at roll-call be testimonies which eminent men have rendered to the Holy Scriptures.

LITERATURE.

See under "Bible Societies," the articles in the Encyclopaedia, Britannica, Chambers' Encyclopaedia, and the Schaff-Herzog Encyclopaedia of Religious Knowledge. Consult article, "Versions," in Smith's Dictionary of the Bible. Subscribe for the Bible Society Record (thirty cents per annum) and write for the annual report. Address The American Bible Society, New York City. The British and Foreign Bible Society publishes an account of its work, called "God's Word in God's World," price 1 shilling. Address, 146 Queen Victoria street, London, E. C., England. We heartily recommend the monthly publications of this noble society—"The Monthly Reporter" and "The Gleanings." An interesting article may be found in "The Missionary Review" for October. For the sketches of Wyclif and Tyndale, facts may be obtained in any history of the Reformation.

FEBRUARY—EGYPT.

1. What is Mohammedanism?
2. The Koran.
3. The Copts, their history and belief.
4. In what light do these religions regard Jesus

Christ?

5. The United Presbyterian work in Egypt.
6. Present Political conditions and their bearing on missions.
7. The native Christians.
8. The opening field.

LITERATURE.

Consult the Report of Foreign Missions and the Minutes of the Woman's General Missionary Society. Encyclopaedias and current magazine articles will be found useful.

MARCH—HOME MISSIONS.

1. What is included in the term "Home Missions?"
2. How does our Board of Home Missions carry on its work?
3. Sketch of the departments under the care of the W. G. M. S.
4. The important relation of the Home Mission Work to the nation, to the whole church in this land, and to the Foreign Mission cause.

LITERATURE.

Consult the minutes of the General Assembly and of the W. G. M. S.

M. H. W.

In addition to the literature already suggested for our missionary studies, we subjoin the following list sent us by Miss Emma Mabon, the General Literature secretary. These leaflets may be obtained from Miss Mabon or by application to the Presbyterian Literature secretaries.

EGYPT.

"Egypt—Questions and Answers," 2 cents a single copy, 20 cents a dozen. "Aunt Rosa of Asyut," 1 cent a single copy, 10 cents a dozen.

HOME MISSIONS.

	each	dozen.
"Deacon Brown's Colt,"	3 cents	30 cents.
"Our Missionary Box,"	3 "	30 "
"Heaven Sent" (a story),	1 "	10 "
"Mrs. Pickett's Missionary Box,"	2 "	
"What Answer?"	1 "	10 "
"Our Country's Need of the Gospel,"	2 "	15 "
"Only a Dime" (for Juniors)	¼ "	6 "

In regard to the study of Egypt, we have not thought it necessary to direct attention to "American Mission in Egypt" by Dr. Watson, for we suppose all members of our missionary societies to be familiar with that.

(These papers were read before the Oskaloosa Presbyterian Society, March 19, 1900, and are published by request.)

Spiritual Work of Local Membership in the Home.

BY MRS. GEO. W. LIVINGSTON.

To do spiritual work it is necessary to accept the conditions of our Lord and Saviour. Paul, in introducing the gospel into Macedonia, opened the heart of a woman named Lydia. There is something very beautiful in this incident, that God should honor woman with being the first convert in Europe. We may learn from Lydia's life that the human heart is closed and barred by sin, so that divine truth can not enter to enlighten the mind, direct the will, or renew the spiritual life forces, until divine grace, through operations of the Holy Spirit, opens the heart.

The only humility really ours is not that which we assume in our devotions to God, but that which we carry with us in our ordinary conduct.

The insignificances of the daily life are the importances of eternity, because they prove what spirit really possesses us. All through the epistles of Paul we may learn of this heavenly grace. To the Romans he writes, "In honor preferring one another." "Be not wise in your own conceit." To the Colossians, "Put on a heart of compassion, kindness, humility, meekness, long suffering, forbearing one another and forgiving each other even as the Lord forgave you."

It is in our homes that we can cultivate these beautiful gems of divine grace. If there be children in the home what an influence can be exerted over them by this spirituality! It will give them instincts and manners (or morals) of purity, justice, kindness and courage. Under such influence they will constantly grow in vital human strength, which instinctively, constantly, and without motive, does what is right.

Notice the spiritual work of some of the bible women. Priscilla is certainly a noble example of what women in the ordinary walks of life may do for the church. She was a tent-maker, and while taking stitches in the haircloth out of which the tents were

made, could also expound unto Apollos the way of God more perfectly than he then understood it. Eunice, the mother, and Lois, the grandmother, of Timothy are beautiful examples of women in the home. They had such unfeigned faith in the gospel and so ably instructed Timothy in the Scriptures that this home scene made a deep and lasting impression on Paul, and later on, in one of his epistles to Timothy, he writes, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, I put thee in remembrance of this excellent home training and by reason of its superior advantage, that thou stir up the gift of God which is in thee."

What then should be the characteristics of the woman who would form her life in the home after the Christ model. It need not be said that the first requisite of the true home is kindness and loving thoughtfulness for the other members of the household. It is in the home that we find the severest test of our Christian character. Have we not all felt that perhaps it is easier to be good anywhere else than in our homes? We come into such close contact with each other's lives there that our sharp corners hurt those whom we love with the greatest tenderness; and, in turn, their angularities press hard upon our souls. And yet He who has set the solitary in families surely means that the home life shall be the best discipline for noble living.

I think it is not too much to say that, whatever may be our Christian activities outside, we have no right to estimate ourselves any more highly in the scale of Christian living than a consideration of our home life would warrant. Often we find it harder to speak for Christ to our own than to those outside. May this not be due partly, at least, to the consciousness that our home lives have been but poor copies of the life of the Master? The quick word spoken in anger, the selfish disregard of the comfort of others, the unwillingness to do little kindnesses—these things too often neutralize the testimony we would bear for Christ.

When the pierced hands of our Lord is

laid on every spiritualized woman in the home, on the ordinary means within our reach, on wealth, on learning, on beauty, on culture, on every gift or grace in every relation in life, then the splendor of the millennial dawn will color the eastern sky with its crimson and gold.

Monroe, Ia.

The Work of the Missionary Society in the Congregation.

BY MRS. HENRY WALLACE.

The spiritual work of every religious organization depends on grace divine in the heart, for where divine love has no place, the life is not in accordance with God's will. It is just in proportion to the spirituality of missionary societies that their influence is felt in the congregation.

The Holy Spirit was not given in its fullness until Christ was glorified, and believers did not become channels of blessing to others until they received the Holy Spirit. When contemplating the building of the second temple, apparently from a worldly point of view, it was a matter of brick and mortar on the one hand and sword and javelin on the other. Zechariah was told that in reality it was to be accomplished "not by might, nor by power, but by my spirit, saith the Lord of hosts."

The direct object of missionary societies is Christian co-operation in extending Christ's kingdom, and our constant prayer should be: "O Lord, revive thy work," in the hearts of church members. Then the spirituality will be felt in the churches and seen in the godly lives of those who profess and are Christians in spirit and in truth. It is Christ who maintains the life of our souls here and perfects them in our Father's house of many mansions.

What if in the daily walks of life the greeting to each other would be: "Friend, how doth thy soul prosper?" thus reminding us that the chief concern of life should be the prosperity of our souls. Can it now be said of the various missionary societies that "the Lord hearkened, and heard, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name?" Do we enjoy real com-

munion with God, or do we sit down by the rivers of Babylon and weep because of our lack of spirituality, forgetting that it might be ours for the asking?

Among the last words of Jesus on earth were: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." This gift of power came on the day of Pentecost, and has been renewed at Pentecostal seasons the world over ever since. And the Christian church has constant need of these Pentecostal seasons, since worldliness will creep in and deaden spiritual power, because we have not yet learned the secret of living in the world and yet being not of the world. We engage in its labors, are subjected to its trials and vexations, but not maintaining full communion with our heavenly Father, we imbibe the world's maxims and thus lose spirituality. Our power to win men to Christ and to build up our own character after the Christ fashion is in proportion to our power with God. The apostles learned that very early in the church the love of many had waxed cold. "Demas hath forsaken me, having loved this present world." The lust of the eyes, and the pride of life deaden spiritual power as effectually as "the lust of the flesh." The Laodicean church was rich and increased with goods and felt the need of nothing, but in the eye of the Master it was "wretched, and miserable, and poor, and blind, and naked," and in need of all things.

In nearly every church in this broad land the complaint is that few come to the solemn feasts. In the language of an Iowa pastor, prayer-meetings are the bugbear of the people and the nightmare of the preacher. Alas! for the church that becomes worldly and loses its spiritual power. Like Samson, it has been dallying in the lap of Delilah and its locks of consecration have been shorn; it has broken its vows, yet does not know that its spirituality and strength have departed. Handsome church buildings, fine choirs, eloquent preachers, and elegantly dressed worshipers, however many they may be, do not constitute the spirituality of a congregation.

No fire will be kindled on these altars that

will attract chilled and benumbed humanity to its warmth and comfort if the pastor, the officers, and members are not themselves in communion and fellowship with the Master, in the "upper room," nearest the sky, which has windows to the east and the golden west, and all day long is full of light because of His presence there. We are not born that we may die, but that we may live. The Bible is the record of life, free, full, and rejoicing. We read that Jesus was sorrowful on leaving his disciples, but promised them the gift of his spirit, and thus he would be with them and give them power for the work he had told them to do although they could not see him.

They waited, as Jesus directed, in a certain place in prayer ten days for the Spirit, when it came upon them with such power that they spake languages they had never learned, and told the beautiful story of Jesus dying on the cross to take away the sins of the world. This power God gave them so that all nations might hear of Jesus and his love. It was not until the Spirit came to the disciples that they had power to make men believe in the Saviour.

Doubtless many missionary workers often recall their early home and church and gaze through a mist of years on their first mission work. Can you ever forget it, or the loved ones with whom you labored? Their influence is with us still. Sometimes it came through a ministry of sorrow. Our thresholds are often crossed by these spiritual guests and we feel their presence in our hearts; so also the spiritual presence of the Master is felt and his Holy Spirit will be poured out upon every congregation and its members into whose history is woven and truly impressed the name of our Master, Jesus of Bethlehem.

The church will abound in spirituality when we live so close to Him that we can say with Micah, "Truly I am full of power by the spirit of the Lord," on whom we are all completely dependent. The missionary societies may do a great spiritual work for the children of the congregations by telling them the story of Jesus' birth, of the wise men who were guided by a star to Bethle-

hem, where they saw the young child and his mother; of the life and death of Jesus on the cross, and his promise of the Holy Spirit to all who would ask in faith. Teach them that kind words, pleasant thoughts, and helpfulness to others are gifts of the Holy Spirit, which he gives to those who love him and obey his commandments. "Not by might, nor by power, but by my spirit, saith the Lord."

In a letter from one of our missionaries in India, we were told of a delightful four days of camping, the party comprising Misses Cynthia and Rose Wilson, the McClures, Gordons, and Barrs, who met to edit the mission report of India. Mrs. Barr adds: "How often in getting the report ready, I have heard the words, 'Well, it would not be so bad to go to all this trouble if any one at home read the report,'" and to make sure of its being read this year, it is to be illustrated. These faithful workers live up to their opportunities. They have hopes of a bountiful harvest because of the high ideals they have set themselves in their loving service and true devotion in spiritual work for the needs of every class there, these

needs being supplied by the gospel and word of the spirit.

I regret that I had not the privilege of studying up "The spiritual work of missionary societies." I do not believe it is what it should be. Every class in the church seems to be working, except the men of the congregation, who are interested and usually liberal when asked for contributions. I feel as if they should be made associate members and given more to do to arouse their interest. We all know that the happiness and prosperity of every home depends on the individual efforts of each member. It is the same in the church. The personal efforts of every church member are needed in mission work. I offer the suggestion that the missionary societies of the various congregations in the Presbytery have open or public meetings at least four times during the year, at which time the men, and the women who are not members of the society, shall be given the chief part of the program, and that we give them the privilege of becoming associate members. Thus will the spiritual work of missionary societies be extended.

STUDIES FOR 1901

January—The Work of the British and American Bible Societies.

February—Egypt.

March—Home Missions.

April—Africa.

May—The Medical Mission.

June—France.

July—India.

August—Study of the Work of the W. G. M. S.

September—North American Indians.

October—Mormonism.

November—The Freedmen.

December—The Conflict between the Missionary and the Rum and Opium Traffic.

Foreign News Budget.

Egypt.

Mrs. T. J. Finney tells of the laying of the corner stone of the new Alexandria church.

September 11 was a glad day in the little Christian community of Alexandria. After many months of waiting and delay, from one cause and another,

the corner-stone of the new church was at last laid. I wish you could have seen the happy faces of the church members as they grasped each others hands when the ceremony was over. After more than forty years of waiting the American mission of Alexandria was to possess a church home. Truly it was a time in which to rejoice.

The site, which is a beautiful one, centrally located, was nothing less than a great rubbish-heap;

and we were obliged to go down a distance of about twenty-eight feet in order to get on a solid foundation. Near the bottom we came upon some old cisterns and aqueducts said to have been built by Alexander the Great. To get the foundation ready for the corner-stone was therefore a tedious and expensive matter, and for the completion of which we were very thankful.

The ceremony took place at five o'clock in the afternoon. An awning had been put up to protect from the sun. The members and adherents of the church, a few friends and the U. S. Consular agent were present.

Addresses were made by Dr. Watson, who also laid the stone; by Mr. Metry Salub, the head teacher of the Boys' school and editor of our new Sabbath-school periodical "The Star in The East," and by Rev. Mr. Cooper, the agent for Egypt and the adjoining countries of the British and Foreign Bible Society, which has been so closely connected with our mission here. These addresses were all of the very first order, the first two in Arabic and the last in English.

After the stone had been declared laid "sure and firm" and the benediction given, those present were served with lemonade and coffee, and after a great deal of hand-shaking the people dispersed, feeling very happy and very hopeful for the future of the Evangelical church of Alexandria.

We hope, in a few months, to be able to tell you about the completed building. Meanwhile will not many of you join us in the prayer that the spiritual building may be greatly strengthened and that we may go into the new church strong in faith and ready in the name of the Lord to do much for the glory of His name in this great wicked city?

Miss Smith, of Cairo, tells of the trials of one of the native Christian women:

I wrote you last month about Mr. Habashea's going to Berber. I have had three letters from his wife, each one a sadder wail than the one before. The one I received tonight has made me very sad too. Her husband is so unkind. Their house is not fit to live in, being infested with scorpions, and her husband will not allow her to go out of it. Some Coptic women called upon her, but declared they would not come again if she did not go to see them. She tried to read the Scriptures to some of the Coptic women who came to see her, but they were offended and left immediately.

The letter is intensely sad. She wrote imploring M. Wasif, her brother-in-law, and Rev. Saleh to open a way or to allow her to return. She says she is not afraid to come back by herself. I want to ask the readers of the Magazine to pray for her.

Mrs. Wm. Harvey gives further news from Cairo, under date of October 1st:

The sacrament of the Lord's Supper was observed by the Esbekieh church yesterday. Three persons, two rather young men and one elderly woman, were received into church membership. Three others had applied, but the session thought it better for them to wait till another time.

We are enjoying a visit from Rev. and Mrs. Anderson and Miss Embleton, of our India mission. It is very pleasant for us to meet the members of our sister mission, as ever afterwards we have a more personal interest in them.

The schools of Cairo opened September 3rd and are filling up as usual. One of the teachers of the Boys' School has been ill with fever since the first week in August. He came out of the hospital last week, but was sent to the country for ten days or two weeks.

Miss Van Sommer, an English lady who has for

years been much interested in our work, has recently been visiting in Asyut. Today she is to meet Miss Thompson at a way station, and together they will make a trip to the Fayoum for a few days.

The Presbytery of Asyut met at Bagadeeh two weeks ago. The new church building there was dedicated at the same time. The members of the congregation had been taxed, as they thought, all they were able for, in finishing the church, and when the entertaining of the members of Presbytery was spoken of they thought that the "last straw." But the meeting was so pleasant and helpful that they said, "We wish the Presbytery to meet here next year."

I find I have gotten away from Cairo, but to come back. The girls' school, especially the boarding department, is full. Miss Kyle reports every bed full, and she has had in some cases to put two girls in one small bed. Eighty is the limit. The girls are from every class and they are divided into three, 1st, 2nd and 3rd. In former years, there has always been more in the 3rd class, but this year they are the fewest. This shows that people are willing to pay more for their daughters, or that a better class of girls is coming to our school. The price paid decides the class.

The four other schools for girls in this city are also filling up well. Pray that the instruction given may sink into the hearts of these children and bring forth fruit to His honor and glory.

Minnehaha Finney gives notes of work at Mansoura:

DEAR FRIENDS:—The workers are called home to God, but His work goes on. I have been realizing that fact as I have seen the faithful Bible women, whom our dear Mrs. Sowash directed in their work, going in and out as usual from house to house. The break in our little circle has thrown us out of line and greatly disturbed the usual routine of our lives. Yet His work goes on; girls have come pouring into school enthusiastic, eager and bright, rejoicing with all the ardor of childhood that they are allowed to come back to school, that they are not old enough to "be hidden," as they say in Arabic where it is considered improper for a girl to be seen often in the streets.

One day at the beginning of the month we were startled by a rustle of long garments at the door. We were startled because the veiled women who generally accompany their little daughters on the first days are not accustomed to come into the room in such a brisk and familiar fashion. On closer observation we saw that our visitor was our little Catharine of last year, who had during the summer budded out into womanhood by donning all the trappings of a veiled Coptic woman, and she was truly "hidden." She couldn't stay away from her beloved school, she said, and had begged permission to come and spend an hour with us. This child is only 13 years old, and is very eager to learn, but now she is a woman and book knowledge is considered to be of no use to her.

Tanta news is given by Miss Cora B. Dickey:

The end of September finds the Tanta contingent all back and at work, although we cannot say of Mr. Giffen and Doctors Watson and Lawrence that they leave their work when they go to Ramleh. But there, everyone is supposed to be resting, while here everyone is expected to be at work.

Mrs. Giffen is having rather a tedious illness and her sunny face is very much missed by the people. We trust she may soon be able to be at her work again.

The schools were re-opened September 17th and the end of the second week finds them with an in-

crease over last year in the number of pupils. The absence of one teacher from the Boys' and two from the Girls' on account of illness, is a drawback to the work, but we hope these teachers will be back in their places by the end of another week.

The medical department has had three house patients and scores of clinic patients since it has been re-opened. A Copt, who has been in the Sudan, came today asking to be admitted for treatment. We are all looking forward to the day when the new hospital will be a reality.

India

Miss Jennie B. Morrison, of Sialkot, writes:

My heart is sad this morning for the news has just come that cholera has carried off a dear little friend of mine, Ala Rakkhi, a little Mohammedan girl of about fourteen years of age, who was in the 5th class in my Mohammedan school and with whom I have been very intimately associated during the past few years. Her father, Mohammed Ishmael, is a teacher in Dr. Martin's school. A number of little girls from my school have died lately, but the death of none of the others has touched me quite as this one does. She was such a bright, lovable child and I had taken unusual pleasure in teaching her, and now I can but wonder if in her heart she accepted the way of salvation that she knew so well, and I can but wonder if I were as faithful in presenting it, as I should have been, and if my own life showed forth the Christ life in a way to lead her to desire it. Dear little girl, how we will miss her. The teacher who brought me the news was almost heart broken, and said she didn't feel as though she could ever teach in the school again with Rakkhi gone. Rakkhi knew from the time she was taken ill that she would die and sent loving messages of farewell to us all.

Sialkot is a plague stricken city these days. There seems to be nothing about us but sickness and death and mourning. I do not think that all of the deaths are caused by cholera, for there is a great deal of fever and other sickness; but there is cholera too and the people are fairly panic stricken, and I think actually bring the disease on themselves by their excessive fright.

Miss Kate Hill writes:

September is usually considered "vacation month," but the past summer was such an unusual trying one that some of us left in August. Now, our faces are turned homeward and within the next ten days there will be a general departure for the plains.

Though there has been a good deal of sickness during the summer God has graciously restored all of our missionaries. But he saw fit to call Rahim Bibi, one of the girl teachers in the Girls' Boarding school, to dwell with Him in the heavenly home. She was ill only a short time and everything was done for her that human skill could do, but God's will was to take her and we can not question His wisdom.

There was cholera in Bhera and Lyallpur, though it no longer prevails in those places it still continues in Sialkot. Fever always abounds during this month. We have all been interested in the experiment of two doctors who have gone to one of the most fever districts of Italy to prove by experiment that malarial fever is caused by the bite of the mosquito. They are to live in a house which is mosquito proof.

Mrs. Anderson and Mary Martin have recently gone to visit the famine district to see the work of

the eight Christian young men who are working down there and also to bring more orphans home with them.

By the time this reaches the readers of the Magazine Annual Meeting will be over and the district missionaries in camp, living in tents and moving from village to village. Our work is preaching to those who do not know Jesus also teaching and encouraging the Christians who are scattered throughout the districts.

Miss Fannie C. Martin, of Zafarwal, says:

DEAR FRIENDS:—How quickly time slips by. In September we usually think of the hot summer months as almost gone, but the trying steamy time has come, and Oh, how worthless it does make one feel!

When we returned to Zafarwal after Mrs. McClure had gone to the hills, the summer did look so long and lonely. Things came to us that we had never thought of before and we said, "Can it be that we are to be left here alone?" All that had taken place the previous month still seemed so unreal, and, while we dare not question yet we cannot but wonder why it was the Father's will to remove Mr. McClure from needy India, one who, it seems to us had, been so wonderfully prepared for the work. But God had prepared him for more than that; He prepared him for leaving it.

We have been greatly blessed in the work during the summer and have had so much pleasure in it. It has been a trying summer in regard to the heat. The lateness of the rains made the hot dry season very long, but they have come at last and are a blessing to all India.

I have seen more sickness and suffering this summer than during the whole of the other four years I have been in India; so much fever, caused by the low state of the water and the scarcity of proper food. While we cannot say that we have had real famine here, yet we see the result of people not having proper food and we find many who are in need.

Miss Kate Corbett writes:

We in Kashmir are having an ideal vacation notwithstanding cholera, more rainy weather than usual, and a few other drawbacks, which serve to remind us that the "Happy Valley" is not exactly perfect. The rain has made the grass all the greener and the atmosphere all the clearer and thus added to the beauty of this place and its scenery, after it is over, and much to our comfort.

As with the famine, so with the beauty of this, to me, ideal spot in Kashmir. Were I, with my unworthy pen to attempt a description of it, doubtless the oft repeated remark would be again made, "Is it not exaggerated?" Neither the one or the other can be exaggerated. Read "Lala Rookh" and then imagine all you can of soft beauty and loveliness, and you will not approach unto the clearness of this lake, the soft purple tints of the mountains, the limpid blueness of the sky nor the grandeur of these hundreds of old chinar trees.

Nasin Bagh, Nishat Bagh and Shalimar Bagh each have a beauty of their own. I love them all and we are having an ideal time here. Some have gone back to the plains and are at work; more of us will soon and all wish they could go at once. Everybody is either well or growing better; so we are thankful.

Now these are my own thoughts of Kashmir and I give them for myself alone. I am very thankful to the Giver of all good for all we have enjoyed here. It is such a grand resting place for tired bodies, minds and nerves.

Young People's Department.

The British and Foreign Bible Society and the American Bible Society.

This subject is one of special interest to young people, for it was a little girl that led to the organization of the British and Foreign Bible society, the parent of all similar societies.

In 1802 Rev. Thomas Charles, of Bala, in Wales, meeting on the street a little girl who attended his church, inquired if she could repeat the text from which he preached on the preceding Sabbath. Instead of promptly repeating it, as she was accustomed to do, she began weeping, and told him that the weather had been so bad that she could not get the opportunity to read the Bible. She had been accustomed to walk seven miles every week over the hills to a place where she could obtain access to a Welsh Bible. This instance of the destitution which he knew to exist made a deep impression on his mind. When he next visited London he presented the subject, and the result was the formation of the British and Foreign Bible Society for the purpose of supplying Bibles wherever needed throughout the world. During the century since its organization it has issued in Bibles and portions of scripture over (160,000,000) one hundred and sixty million volumes.

The American Bible Society was founded in New York in 1817. It has issued since that time, eighty-four years ago, 67,369,306 volumes. Last year the issue was 1,406,801. The general principle of the American Bible society has always been to sell its books at the cost of manufacture or even less, and it is also constantly making large and small gifts of books to those too poor to purchase. It might seem that the work of Bible distribution had been done so often and thoroughly in the past that with the great increase of general Bible circulation there was now little need for their work in this country. But this is not the case. From many communities scattered over the

whole land there constantly come appeals from ministers, missionaries, men, women, and from those who are ignorant and untaught. There remains a great work to do among the Mountain Whites, among the immense freedmen's population in the black belt, in mining regions and lumber camps, as well as among the vast army of emigrants who annually come to our shores. Many do not speak our language, so they must receive the Bible in their native tongue. Important also is the circulation of the Bible among the Indians for whom it is printed in the language of the Dakota, Muskokee, Choctaw, Cherokee, Ojibwa, and Seneca tribes. Recently a grateful letter was received for Bibles sent to full-blooded Choctaws.

Sometimes wonderful reports come of the Indian's appreciation of the Bible. A Cree Indian and his son were in the northwest in the winter some years ago. Traveling on snow shoes across the plains carrying the "Book of Heaven" in their pack, they found when they reached a hunting ground that the book had been left behind, a distance of one hundred and forty miles. One of them returned for it, walking in four days two hundred and eighty miles to regain their treasure.

Of the issue of the American Bible Society last year almost half (832,497) were distributed outside of the United States. It required a large number of carriers and colporteurs, employing every mode of transportation to take the book across seas and continents, so that it might reach not only great nations like China and India, but also barbarous tribes who had no literature until this, the finest literature in the world, was brought to them. It is now wholly or in part translated into over four hundred different languages. The most magnificent copy of the New Testament is the one presented to the dowager Empress of China on the occasion of her sixtieth birthday, the pre-

sensation having been made in due form by the British and American ministers. The book is a royal quarto volume 2x10x13 inches in size. It has silver covers embossed with bamboo and bird designs and is printed on the finest paper with the largest type, and with a border of gold encircling each page. It was incased in a solid-silver casket, ornamented with symbolical designs, the whole weighing ten and a half pounds, and upon the cover of the casket there is a gold plate which relates that the book is a gift of the Christian women of China. Not long after the presentation of this magnificent volume the eunuchs were sent from the palace to the Bible society book-store to ask for a common copy, so that the Empress and her ladies might compare the two texts.

On page 30 of our report of the Board of Foreign missions special mention is made



The Home of Mr. and Mrs. Goodrich, Manila.

of thanks due the B. & F. B. S. and the A. B. S. who have given generous aid. On page 110 of the A. B. S. report is a lengthy account of our mission in connection with the work of the A. B. S.

It is a question whether to report the work in the Philippines as foreign or home mission work, and while there may be difference of opinion about expansion in a political sense, there should be none about the expansion of the distribution of the Bible. It is practically unknown there. The agent of the British and Foreign Bible Society sent to Manila in 1889 was prompt-

ly poisoned and the work stopped. Rev. J. C. Goodrich, B. S. agent in Manila, who arrived there in November 1899 says:

"The reception of the Scriptures by the Filipinos has been with an eagerness on every hand that is only to be explained by the preparation and power of the Holy Spirit. They are not satisfied with buying and reading the Bible, but keep asking for books on Bible study, and choose Bibles with references and maps. They are thoroughly prepared for the word, and buy readily.

"We are finding many remarkable cases of conversion by reading the Scriptures. One of the most striking is that of Mr. Paulino Zamaroy Corro. For sixteen years he has been reading the Word of God and learning the way of life, quietly telling his experience and witnessing for Christ. Some two years ago the priests demanded that he give up his Bible and cease his teaching, threatening to transport him. Upon his refusal, this nineteenth century martyr was actually torn from his family and sent to Chafarina, an island in the Mediterranean, where he was detained for more than a year.

"Such an heroic life has had its effect upon his family, and his son is the first Filipino to undertake the Protestant ministry. He is pastor of a congregation of at least a hundred Filipinos, and is a very fluent speaker."

"WHAT THE AMERICAN BIBLE SOCIETY DOES."

For America:

1 It forces down the price of Bibles for *everybody* by selling them at cost

2. It searches out the *poor and neglected* in cities and in *isolated regions* who would otherwise be deprived of God's word.

3. It supplies the brave men of our army and navy, and through its auxiliaries the inmates of hospitals, prisons, homes, and many other institutions.

For Foreign Lands:

1. It promotes the accurate *translation* of the Scriptures into other languages, a work requiring wise unsectarian supervision.

2. It bears the expense of *printing and binding* these translations, a work beyond private enterprise and the resources of missionary boards. The extensive printing of Scriptures in Turkish, Armenian, and Greek at Constantinople, in Arabic at Beirut, Syria, as well as similar work in China Japan, and elsewhere, is *done at the expense of the Bible*

Society.

3. It maintains a thorough and extensive *system of distribution* through about three hundred able and devoted agents and col-porteurs, who also expound and vindicate the Scriptures in the home, the shop, or the street. These brave workers are the advance guards of the great missionary army that is to conquer the world for Christ.

4. It thus lays the foundation for and supplements the work of foreign missionary societies of every creed.

"The Bible is the *best* missionary," as a distinguished missionary has himself pointed out. It is practically the *only* missionary for reaching Mohammedans, Roman Catholics, and Greeks in lands where the direct efforts of preachers and teachers are not tolerated or are obstructed, as in Turkey, Arabia, Austria, Spain, South America and Russia.

What can the young people do for the Bible cause? The young people can help by informing themselves concerning the work that must be done by this society if it is done at all and by furnishing such men as Captain Carrington, who is scattering the Bible in Siam. The most important service they can render to this and every other good cause, is to make their business a branch of the King's business. The loudest call for the extension of Christ's kingdom

today comes to business men. The men and the machinery are ready, but the money is lacking. People today do not need special instruction as to how to make money, but they do need light on how to spend it. Young people need to be taught that it is a more sacred thing to make money for the extension of God's kingdom than for anything else. The Bible society needs money today, that it may enter the open doors of opportunity with the word of God.

Students' Missionary Campaign Library.**SUGGESTIONS FOR JANUARY MEETING.**

Topic—The Work of the British and American Bible Societies.

I. "The Growth of the Kingdom of God," by Dr. Gulick.

1. British Religious Publication Societies. p. 114, 115.
2. American Religious Publication Societies. p. 160.
3. American and British Society publications. p. 224.

II. "Life and Work in India," by Dr. Stewart.

1. The Field and Work of the British and American Bible Societies. p. 300-302.

III. "In the Tiger Jungle," by D. Chamberlain.

1. Chap. 2. The Man with the Wonderful Books. p. 46. D. M. D.

FROM Month to Month.

Board of Directors.

Executive meeting was held 19th October at home of the president; the regular monthly meeting 6th November in ladies' parlor, First church, Pittsburg.

The editor of Juniors' Missionary Magazine reported topics arranged for the Magazine as follows: January, review of subjects of previous year; February, Thank-offering; March, China; April, Women's Association work; May, Our Two Homes; June, Our Memorial Hospital.

Treasurers' receipts in October, \$4.061,35; disbursed, \$9.600,50. The Treasurer received

\$500 from the Women's Missionary Magazine Committee to be invested. All money sent to India famine fund to 1st, October, \$6,361.98. The Treasurer of India Mission Association writes that the famine is about over and that they have all the money needed for this purpose. Arrangements probably will be made to use the balance on hands in caring for the orphans.

The Thank-offering secretary reports Junior leaders taking an interest in Thank-offering and sending orders from societies; two stations in the South, Prairie and Catharine, have sent orders.

Reports were received by Home secretary

from Spokane, Colfax, Warm Springs, Simnasho, Messiah Mission and Good Hope Mission.

A request, indorsed by three presbyteries, was granted to support a missionary among the Poles, in vicinity of Pittsburg, for six months, dating from 15th October.

Freedmen's secretary received reports from Knoxville, Canton Bend, Prairie, Athens, Henderson, Norfolk, Chase City, Blue Stone; also an encouraging report from the new farmer, Mr. Cotton.

The department of Domestic Science is now fully established at Knoxville with favorable outlook, Miss Dickinson in charge.

Foreign, Ministerial Relief, Parsonage and Literature secretaries submitted reports of their respective departments.

Mrs. J. T. Logue, President of W. G. M. S., was present and conferred with the Board in regard to program for convention at Monmouth. M. JEENNIE STEVENSON, Sec.

Presbyterial Societies.

Mansfield.

The 21st annual convention of the Woman's Missionary Association of Mansfield Presbytery was held in the United Presbyterian church, Savannah, O., September 12-13, 1900.

The session opened with the usual devotional exercises. The address of welcome was given by Mrs. McWilliams; also a happy greeting by little Miss Brown, the latter responded to by the Young Ladies Missionary Society of Mansfield, followed by recitations by two little girls of the Junior M. S., Savannah.

Mrs. J. I. Frederick, delegate to W. G. M. S. at Pawnee City, Neb., gave her report.

We were happy in having with us Mrs. Love, of the Freedmen's mission, who kindly favored us with talks on her work.

The second session was opened with devotional exercises by Mrs. Riddle, of Iberia.

The treasurer's report and those from local societies were encouraging and led us to hope for further improvement in the coming year.

Officers for the ensuing year as follows: Pres., Mrs. J. T. Caldwell, Iberia; 1st V. P., Mrs. W. H. Hubbell, Dalton; 2d V. P., Mrs. J. W. Martin, Millersburg; Rec. Sec., Mrs. Pheobe McWilliams, Savannah; Cor. Sec., Mrs. M. F. Proctor, Mansfield; Thank-offering Sec., Mrs. James Payne, Mansfield; Jun. Sec., Miss Ella Walker, Mansfield; delegate to W. G. M. S., Mrs. W. H. Hubbell, of Dalton, with Mrs. W. P. Martin, of Mansfield as alternate.

Adjourned to meet in Mansfield June, 1901.

MRS. F. M. PROCTOR, Sec.

Kiskiminetas.

The semi-annual meeting of the W. M. S. of Kiskiminetas Presbytery met at Worthington Sept. 27. The president, Mrs. E. Z. Thomas, conducted the devotional exercise.

Business program followed. Eight societies responded; five unheard from. The treasurer reported \$42.87.

Mrs. Miller, of Freeport, delegate to W. G. M. S. read a very interesting report. Mrs. Atcheson sent us home with something to think about on the subject, "What has the gospel done for women?"

Miss Shoop gave three reasons why each congregation should have a Junior: first from pastor, second from parent, third from superintendent.

Mrs. Chas. Jackson presented good thoughts on "Our Talents and How to Use Them."

Question Box was conducted by the president, a number of interesting questions being asked and answered.

At 7:30 p. m. Mrs. Logan conducted the Praise Service. Greetings were received from Worthington Presbyterian and Lutheran societies. Resolutions were adopted returning thanks to God for our many blessings; recognizing the necessity and importance of the temperance issue; also returning thanks to the good people of Worthington for the kind and thoughtful manner in which we were received and entertained.

Dr. C. Jane Vincent, of Allegheny, gave a very interesting and instructive talk on our Freedmen's mission, reminding us of a work in which all can assist.

Vandergrift was selected as the next place of meeting, Apr. 1901. MRS. J. N. CRUSAN, Cor. Sec.

Omaha.

The fourteenth annual meeting of the Women's Missionary Society of Omaha Presbytery was held at Dunbar, Neb., Oct. 9-10. Eight societies out of the thirteen in the Presbytery were represented. Mrs. David Scott, of Dunbar, gave a very cordial welcome to the delegates which was fittingly responded to by Mrs. McConnell, of North Bend. Rev. A. Renwick, of South Omaha, gave the address of the evening, taking for his subject "Women Whose Names are in the Book of Life."

Wednesday morning the official reports were made and proved very encouraging.

A Junior conference was held, "Its value," "Its methods," and "Its aims" being presented in able papers. The Thank-offering Round Table was presided over by Mrs. W. H. Herdman, of Omaha. Mrs. F. B. Foster recited an original story on "The two Thank-offerings." The beautiful story and the pleasing manner of the speaker secured the closest attention. Altogether the whole service was one calculated to inspire a spirit of true thankfulness in every heart.

The following officers were elected:—Pres., Mrs. Peter Swan, North Bend; 1st V. P., Mrs. F. B. Foster, Omaha; 2d V. P., Mrs. A. Renwick, So. Omaha; Rec. Sec., Miss Belle McCulloch, Omaha; Cor. Sec., Mrs. Elizabeth Westbrook, Dunbar; Treas., Mrs. McClair, Omaha; Literature, Sec., Mrs. Robt. Wilson, North Bend; Thank-offering Sec. Mrs. J. M. Westernfield, So. Omaha; Jun. Sec., Miss Oldham, Murray.

South Omaha was chosen as the place of meeting in October, 1901. The people of Dunbar were very hospitable and the meeting will long be remembered.

BELLE MCCULLOCH, Rec. Sec.

Monmouth.

Monmouth Presbyterial W. M. S. met at Alexis, Ill., October 11th. Thirty delegates responded to roll call.

Mrs. Fannie Jackson, of Stronghurst, read a paper on "Woman's Work, Does it Pay?" Following this was a paper, "How may Christian Women Advance the Kingdom in Social Life?" by Miss Ida McKnight, Ger. aw. A wide awake conference followed.

The afternoon session was opened with a Bible Reading prepared by Mrs. J. E. Bradford, of Media, and read by Miss Hattie McElhinney, of Ellison. Following was the report of the delegates to the Pawnee City, Neb. convention. Impressions from the Ecumenical conference in New York City were given by Mrs. S. V. Kyle, Alexis.

The question box was conducted by Mrs. H. P.

Jackson, of Olena.

The evening session was opened with a Bible Reading, by Mrs. J. P. J. Jamieson, 9th Avenue, Monmouth. The thought in her devotions was "Emptied of Self Filled with the Spirit." The address of the evening was by Miss Flora Patterson, of Monmouth College.

This is said to have been one of the most interesting conventions ever held by the ladies of Monmouth Presbytery. Each delegate and visitor resolved anew to do her very best in her home and local society, especially after the address by Miss Patterson. We rejoice with our good United Presbyterian friends in their joy over their beautiful new church building. May God bless them in winning souls for Christ.

LULU ACHESON, Rec. Sec.

College Springs.

The 15th annual convention of the W. M. S. of College Springs Presbytery was held in Greenfield, Ia., Oct. 16 and 17, 1900. After devotional exercises "The Need—More Knowledge, More Work, More Prayer," was presented by Rev. E. F. Gillis, of Greenfield, in a highly interesting way. The Junior Work was then introduced by Mrs. Reese, of Tarkio, Mo. An excellent paper on "The Children's Work in the Church," was read by Mrs. Irwin, of Clarinda, and was very much appreciated.

Tuesday evening an address of welcome was tendered the delegates and visitors by Mrs. J. J. McCreight, of Greenfield, followed with greetings from the sister congregations. A very pleasant feature of the evening was the excellent music so well rendered by the choir.

Wednesday morning reports from the Junior secretary and treasurer were read; also from the different societies of the Presbytery.

Officers for the ensuing year were chosen as follows: Pres., Mrs. F. B. Murch, Lenox; 1st V. P., Mrs. Irwin, Clarinda; 2d V. P., Mrs. Williamson, Tingley; Rec. Sec., Mrs. H. N. Carmichael, Tingley; Cor. Sec., Mrs. Hilhouse, Red Oak; Treas., Miss Bella Anderson, College Springs; Jun. Sec., Mrs. Margaret Reese, Tarkio; Lit. Sec., Miss Knox, Clarinda; T. O. Sec., Mrs. J. S. Thomas, Shannon City.

The address of the evening was given by Rev. H. P. Espy, of Creston; topic, "Empty, Swept and Garnished." This address was full of earnest thought and delivered in a manner very much appreciated by all.

Convention adjourned to meet in Red Oak, the third week in October 1901.

MRS. H. N. CARMICHAEL, Rec. Sec.

In Memoriam.

Mary Woodburn.

A tribute of respect from the Women's Missionary Society of the United Presbyterian congregation of Washington, O., to the memory of Mary Woodburn, who died August 31, 1900.

Mary was a good Christian, a valued member in the home, whose life was a ministry of unselfish and unwearied service, illustrating the principle underlying the life of Him, who came not to be ministered unto, but to minister. She will be missed in the community where she lived, especially in sickness.

We extend our sympathy to the sister left alone in the home. Father, Mother, Brother and two Sisters having gone before. "I will not leave you comfortless; I will come unto you."

LUCETTA CLARK, }
ZELIMA PAISLEY. } COM.

Mrs. Esther Conway.

At a meeting of the Women's Missionary Society of Ingram United Presbyterian church, the following minute on the death of Mrs. Esther Conway, was adopted.

Mrs. Esther Conway, one of the oldest and most respected members of our missionary society, died Saturday Sept. 8, 1900, in her 68th year.

She was a charter member of Ingram United Presbyterian church and was present at the organization of our missionary society eleven years ago. For many years prior to her death she was treasurer of the Women's Aid Society, an organization under the care of our missionary society. By her liberal and systematic contributions, we know that she obeyed her Master's command to spread the Gospel among all people.

She will remain in our memory as a willing, cheerful and faithful worker, both in the society and in the congregation, and in her death we have lost a devoted member, who was ever ready to do with her might what her hands found to do.

Her empty place will be a constant reminder of the loss of so useful a member, but we know that our loss sinks into insignificance beside that of her only sister, whose constant companion she was, and that of the daughter who is thus bereft of her last earthly parent; and we can but commend those who are left to the care of a kind Heavenly Father who doeth all things in kindness, "For whom the Lord loveth he chasteneth," and while we know not now what he doeth we shall know hereafter.

She has but gone to join the innumerable multitude that are clothed in white, and she is forever with the Lord.

MISS S. J. FREW,
MRS. LIZZIE SANDS,
MRS. REBEKAH J. FULLWOOD, } COM.
MRS. ANNA A. EVANS.

Mrs. J. B. McLaughlin.

The W. M. S. of Le Claire Prairie congregation would offer the following tribute of respect to the memory of Mrs. J. B. McLaughlin.

Since it has seemed good to Him "whose we are," and with whom dwells all wisdom, to enter our band and snatch away this mother by death on Oct. 7, 1900 without a moments warning, or a chance to bid farewell to her loved ones, thus leaving us with smitten hearts ready to ask the question, Why so Lord?

Resolved 1st, That we recognize in this sad visitation the right of our Saviour to come, and at his own pleasure call us away from the fellowships of earth to the higher and closer fellowship of heaven.

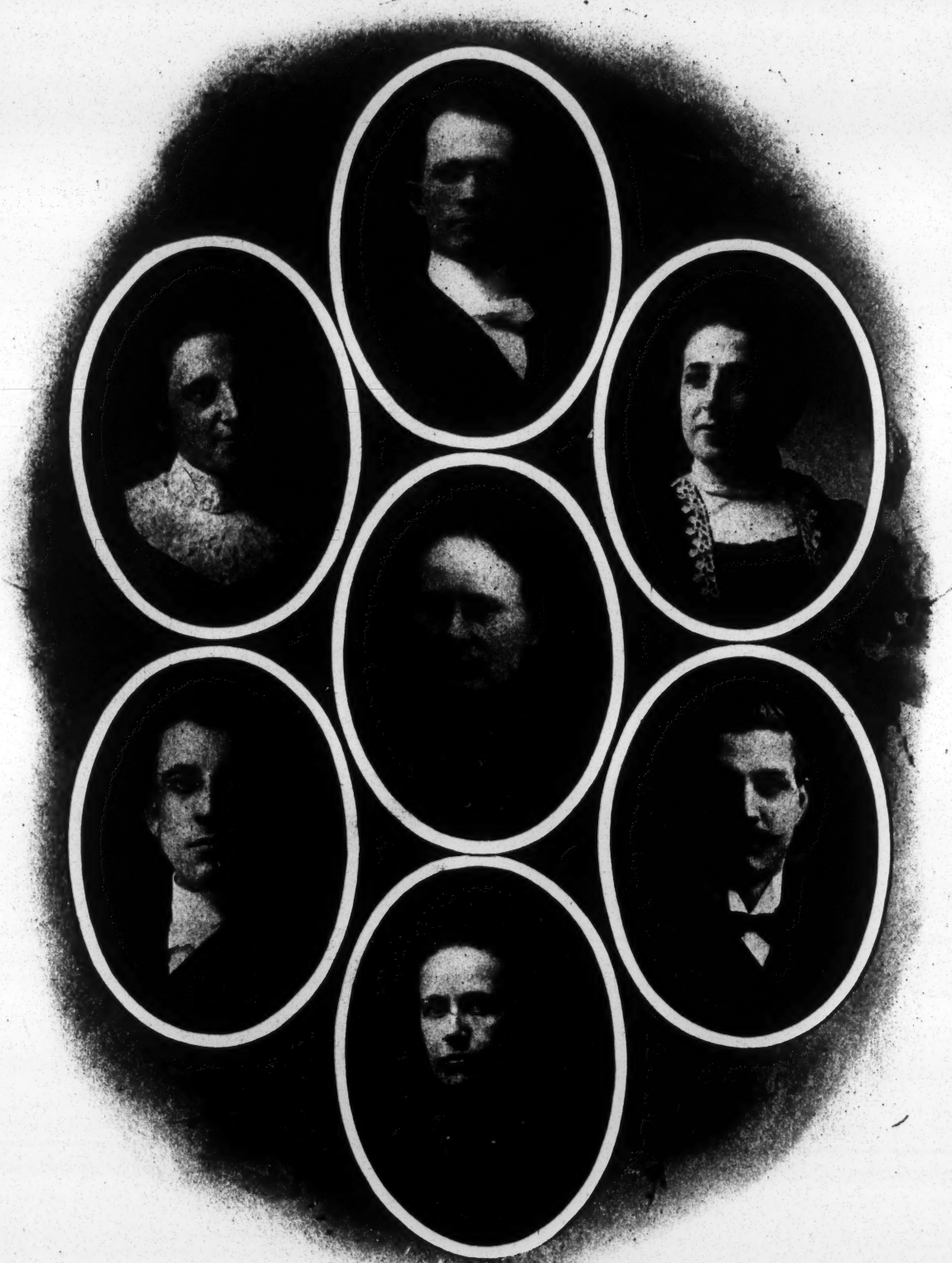
Resolved 2nd, That we be more earnest in prayer and set our affection above, hoping that this may be one more link to bind us closer to Christ and Heaven and that we extend our heartfelt sympathy to the bereaved family by whom she will be sadly missed, and commend them to the tender care of the good Shepherd in whom she trusted.

MRS. J. R. BROWN,
MRS. J. H. ANDERSON, } COM.
MRS. J. H. WILSON.

Mrs. Mary Bell.

Mrs. Bell was not permitted to attend our meetings for some time previous to her departure; but her spirit was willing, as testified by her children, some of whom still pay her missionary dues. She was called suddenly, but we believe she is at rest. As a society we are reminded of the injunction, "Be ye also ready." To the friends we would say, Follow the example of the loved one gone on.

North Salem, O., Oct. 30, 1900. COM.



MRS. MAUD POLLOCK MAXWELL,
REV. ROBERT MAXWELL,

REV. WM. R. COVENTRY,
MISS HELEN J. FERRIER,
MRS. LYDIA BELLE COVENTRY.

MRS. H. LILLIAN BRANDON,
REV. WM. J. BRANDON,

OUR NEW MISSIONARIES.